

fruit is, that howsoever the Patient shall bee incountred with vnkind affronts, frowns, or frumps, now and then ; yet his indignation and zeale against himselfe, if it cannot mitigate others sharpnesse towards him ; yet shall it bee such an armour of prooffe vnto him, being tempered with faith, humility, meeknesse, & patience, as all Sathans *fiery darts* shal not be able to pierce it, at leastwise, not mortally to wound him. And in a word, so many outward discouragements as either hee hath, or yet shall meete withall in the world for his offence past, they shall from henceforth be but as so many \* thorne-hedges round about him, ready to pricke

pricke and wound him, when  
any temptation would di-  
uert or draw him to  
the least trans-  
gression.

---

*FINIS.*

---





en

# CERTAINE QUESTIONS AND

*Answeres, concerning the  
knowledg of God.*

Whereunto are adioyned  
*some Questions and Answeres, concer-  
ning the right vse of the law  
of God.*

Taught publickly by vway of  
*Catechising.*

By *William Burton*, Minister and Preacher  
of the worde of God in the Church of Bristol.  
*Ioh. 17. 13.*

*And this is eternall life, that they know thee to be the only very  
God, and whom thou hast sent, Iesus Christ.*

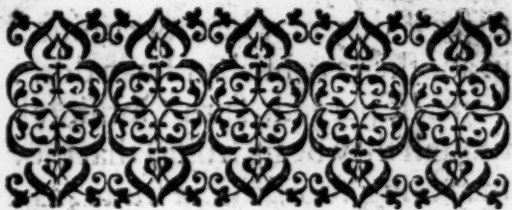


AT LONDON  
+ Printed by Iohn Windet for  
Tobie Cooke, 1591.

514.167

## Faults escaped.

**F**olio 9. a. line 27. read the everlastig sonne, &c.  
 Fol. 11. b. l. 33. for speaying, reade speaking. f. 12. a. l.  
 12. for name, read naming. f. 16. a. l. 2. left out, and of the  
 sonne speaking in the new testament. f. 19. a. l. 16. for  
 criptures, read scriptures. f. 21. b. l. 23. that, read that is.  
 f. 24. a. l. 13. for his good pleasure, read the good pleasure  
 l. 18. b. for or sufferings, read & sufferings. f. 32. a. l. 26.  
 for all thing, read all things. f. 33. b. l. 22. for Alethios,  
 read Alethinos. f. 36. b. l. 6. read by deliuering him to, &c.  
 f. 38. b. l. 12. for shem, read them. f. 43. a. l. 17. the coma  
 which is after will, see is after properlie. f. 49. a. l. vls. for  
 boldly, read bodilie. f. 51. a. l. 32. for shing, read things. in  
 the same line for second, read secondly. f. 55. b. l. 27. put  
 out for. f. 57. a. l. 26. for dy, read by. f. 58. a. l. vls. read. of  
 how many sorts, &c. f. 62. b. l. 9. for, as fasher, read, as a  
 father. f. 9. b. l. 19. for was, read we.



# TO THE RIGHT

reuerend Father in God, Ri-  
*chard, by Gods permission Bishoppe of*  
Bristol, W.B. wisheth the continuance  
of the grace of God, with the in-  
crease of all heauenlie  
felicite.



Ot in vaine *Iohn 15.1.*  
doth our Sa-  
uiour Christ  
cal his father  
an husband-  
man : For  
when he per-  
ceiueh, that

his trees doe not beare fruite kind-  
lie in one place; he translateth the

*The Epistle Dedicatorie.*

*Vcrse 2.*

to see if they may be more fruitfull  
in another, as a husbandman doth.  
Some he purgeth, saith Christ, (al-  
though they beare fruite) that they  
may bring foorth more fruite, as a  
husbandman doeth: And some he  
supplanteth also, as doeth the hus-  
bandman: some for euer, some for  
a while; for what causes, it is best  
known to his vnspeakeable Maie-  
stie: sometime for their owne vn-  
fruitfulnes, sometime for the bar-  
rennesse, and for the vnworthinesse  
of the ground where they grewe:  
and sometime for neither, but for  
some other secrete cause, best kno-  
wen to himselfe in his infinite wis-  
dome. As the man in the Gospell  
was made blinde, neither for his  
owne finnes, nor for the finnes of  
his Parents, but that the workes of  
God might be shewed vpon him.

*Iohn 9.3.*

The trueth whereof doeth suffi-  
ciently appeare by the late, and yet  
day-

*The Epistle Dedicatorie.*

daylie experience, both of my selfe,  
and some others of my brethren.  
But to speake onely of my selfe ( of  
all the most vnprofitable ) when as  
the lord might vtterly, and yet iust-  
lie haue supplanted me, he hath in  
mercie onely remooued me, that I  
might hereafter labour, which haue  
as yet but loytered in his haruest.  
The Lorde in mercie laye not my  
negligence to my charge.

Now, when as by your Lord-  
ships meanes and appointment, I  
was placed where I am, for the buil-  
ding vp of the Church of God in  
this Citie: I thought it most conue-  
nient, first, to lay this foundation of  
the knowledge of God, that so the  
rest of the building might goe the  
better forward. The which (as my  
first fruites) I haue presumed to pre-  
sent vnto your Lordship, for two  
especiall causes: First, that hereby I  
might witnes my thankfull mind to

*The Epistle Dedicatorie.*

your L. for the exercise of my ministry, & the ministry of my brethrē in our places, which we enioy vnder your L. gouernment. And besides that (which I may in no wise forget) that fauour which you shewed me: which, as it was altogether vnderferued, and vnlooked for, so it was not (as some haue vntruelly reported) conditionall; but only, with desire that I might employe my endeouour to the Lords greatest aduantage in feeding his people, cōmitted to your care & ouer sight, with doctrine most necessary for that people.

Secondly, that your Lo. might rest satisfied concerning some complaintes which haue beene offered (by certain vnderminers) touching the confirmation of some pointes herein contained.

And thus leauing my present endeouours to your Lordships due consideration, I humblie take my leaue.

*The Epistle Dedicatorie.*

leauē. The Lord almightie graunt  
encrease and continuance of your  
godlie care ouer that people, which  
Iesus Christ, the great Shepheard  
of the flock, hath bought with his  
blood, and committed to your  
charge: so that in the great day of  
account, you may be free from all  
their bloods, & receiue that crown  
of righteousness, and immortall  
ioy, which shall then be giuen to all  
that haue fought a good fight,  
and haue kept the faith in  
a good conscience vn-  
to the end. Amen.

*Your Lordships alwaies to  
command in the Lord:*

William Burton.



1871  
The first of the year  
was a very dry one  
and the crops were  
very poor. The  
winter was also very  
dry and the crops  
were very poor.

The second of the year  
was a very wet one  
and the crops were  
very good. The  
winter was also very  
wet and the crops  
were very good.

The third of the year  
was a very dry one  
and the crops were  
very poor. The  
winter was also very  
dry and the crops  
were very poor.

To his beloued , and Christi-  
an Auditors, and all other in the ci-  
tie of Bristoll, which desire the true  
knowledge of God. *W. Barton* wisheth the en-  
crease of all true godlinesse in this life, and  
eternall felicitie in the life  
to come.

**I**f you doe well  
consider (beloued  
Christians) that  
the ignorance of  
God, (the mother  
of Popish deuoti-  
on) is the foun-  
taine of all impietie, and the authour of  
eternall confusion. Then I hope you will  
easily confesse, that the publishing of these  
fewe questions and answeres, concerning  
the knowledge of God, is no needles thing.  
By the ignorance of God, I meane either  
not to know that there is a God at all, or  
els not to know what is the nature of this  
God whom we ought to serue. Most men  
will confesse that there is a God, but what  
maner of God he is, they cannot tell. And  
therefore

## The Preface.

therefore while they frame unto themselves a God after their owne blinde affections: they make an idoll of the true God, & according to that conceipt which they haue of him, they lead al their whole life. That the ignorance of God and his nature, is the principall cause of all ungodlinesse in this life, and of euerlasting condemnation after this life: it doth manifestly appeare, not onely by the testimony of the holie scriptures, but also by the light of nature it selfe.

The scriptures are plaine in this case.

*Psal. 10. 4.*

First, the Prophet Dauid, painting out a notorious wicked man, saith this of him. The wicked is so proude that hee seeketh not for God: he thinketh alwaies, there is no God: now marke his life, in the sequent verse. His mouth is full of cursing, deceit and fraud, vnder his tongue is mischief and iniquitie. 8. He lieth in the villages: in the secret places doth he murther the innocent: his eies are bent against the poore, &c.

## The Preface.

poore, &c. Read the 11. 12. 13. and 14. verses to shew the fruites of such as think there is no God. Again in the 50. Psalm, from the 16. verse to the ende of the 20. noting the hipocrisie, the obstinacie, the impudencie, the thestes, the whoredoms, the filthie mouthes, and unnaturall affections of the wicked, in the 21. verse he sets down the cause of al, to be this. Thou thoughtest (saith God) that I was like thy selfe: to let vs see, the fruites of such as know not the nature of God, but make an idoll of him, and thinke him to be as a man and a good fellow like unto themselves. When the Prophet Esai wold shew <sup>Esai. 40. 18. 19. 20, 21. 22.</sup> the cause of the Iewes idolatrie, he saith, that the ignorance of God is the cause therof: and therefore labouring to draw them from their idolatrie, he doth it by describing unto them the true God. Read from the 18. verse to the ende of the chapter. When the lord shewed Ezechiel the abominations of the auncients of Israel, he vsed these words: Sonne of man,

## The Preface:

man, hast thou seene what the auncientes of the house of Israel do in the darke, euerie one in the chamber of his imagerie, *for they say*, The Lord seeth vs not, The Lord hath forsaken the earth : *to shew that the cause of their iniquitie, was their false perswasion, and ignorance of God, for although they knew that there was a God, yet they tooke him to bee but as a man, that could not see them in the dark, and that he was in heauen idly not meddling with the things vpon earth.* Thus you heare how the Prophets with one consent do crie out and tel vs if the ignorance of God is the cause of all impietie, and vngodlinesse. And that it bringeth eternall damnation in the end, is plainly testified by the Apostle S. Paul: who saith in 2. Thes. I. 7. 8. That the Lorde Iesus shall shew himselfe from heauen with his mightie Angels, in flaming fire, rendering vengeance vnto them that do not know God, and obcy not the gospell of our  
Lord

## The Preface.

*Lord Iesus Christ. Where the Apostle sheweth that disobedience to the gospell, floweth from the ignorance of God, because we cannot obey him whom we know not, and the reward of both is the iust vengeance of God.*

*As this is plainly proued by the scriptures, so it is no lesse euident by the light of naturall reason. For when such a conceipt shal once come into our minds, that God is as man, and hath no more power then a man, no more wisdom then a man, no more iustice, no more mercie, no more truth, no more goodnesse then a man hath, we are far inough of from the true feare and seruice of God. For then we feare him as a man, & wee serue him as a man, then the which nothing can be more blasphemous, nor intollerable. For as an idle scholler lookes on his booke onely when his maisters eye is vpon him, so the wicked onely feare God (and that with a slauiſhe feare) when they perceiue sensibly by some plague that gods hand*

## The Preface.

is upon them. Whereas the godlie ( who know what manner of God they serue ) they feare to offend him at all times, and in all places, because they know him to be everlasting and euery where. &c.

The Papists haue thought & do think God to be like a man, and so they picture him, and so they serue him, so they feare him, and so they loue him. And therefore in their temples they prouide for his eyes goodly sights, and glorious shewes of guilding and painting. &c. To delight his eares withall they haue curious piping and singing : for his smelling, they haue their censings and perfumes, and so is al their whole seruice of God in outward shewes onelye, as if god were a man in decde: which filthy doctrine of theirs, ariseth of their grosse vnderstanding of the Scriptures, and word of God.

Then by this time (beloued Christians) I hope you see how needfull it was for me, and how necessarie it shalbe for you, to labour that wee maye bee instructed and  
buil-

## The Preface.

*builded up in the true knowldge of God,  
that so we may be the better able to make  
straight steppes vnto Godlines. Other-  
wise, if we be not instructed in the waies  
of God, when we shalbe exhorted to serue  
him, we wilbe ready to answere with the  
wicked, of whom Iob speaketh, Iob. 21.  
15. Who is the almightie that we  
should serue him? and what profite  
should we haue, if we should pray  
vnto him?*

*Throughout my booke for the most part,  
I haue onely quoted the places of scrip-  
ture, which I haue added for the prose of  
euery point, and not expressed the words  
of the places themselues: partely for the  
auoiding of tediousnes, but specially be-  
cause I would haue you take occasion by  
searching for them, to be better acquaint-  
ed with the scriptures, then you haue  
bene hetherto.*

*And seeing as for your benefite (beloued  
bretheren in the Lord Iesus) and at the  
request of some of you which heard me,  
I haue*



## The Preface

I haue aduētured to make these my poore labours publique to the vew of all, and subiect to the censures of all: I beseeche you, that as at the first hearing of them, you were generally desirous of them, so now you would vouchsafe the reading of them, to your further profit and encrease in the true sauing knowledge of god:

The lord almighty make our loue abound in all knowledge and iudgement, and the same God sanctifie our knowledge, and make our affections holye, that we may discern things that differ, and that we may be sincere and without offence vnto the comming of the Lord Iesus, that we may be filled with the fruites of righteousness, which are by Iesus Christ, vnto the praise and glorie of GOD.

Amen.

Your seruant for Christ  
his sake.

W. Burton.



*Question.*

*Hereof doth all diuinitie consist?*

*Answer.*

All Diuinitie consisteth of knowledge and practise.

*Q. Whereof is all knowledge?*

*A. All knowledge is either of the Creator or Creature.*

*Q. How may the Creator be knowne?*

*A. That we may know the Creator, it is requisite that we consider. First whether there be a God or no.*

*Q. Why is this question first?*

*A. Because the scripture saith, he that cometh to God must belceue that God is.* *Heb. 11. 6.*

*Q. Haue any called this into question at any time?*

*A. Yea, so saith the Prophet Dauid, but hee sheweth also that it was, by wicked, proud, and foolish men, whose liues were nothing els but abomination and corruption.* *Psal. 10. 4.*  
*Psal. 14. 1.*

*Q. But what say [you] to it? whether do [you] thinke that there is a God or no?*

*A. Yea I am out of doubt thereof, and that there is a God it may be proued many waies.*

1 First by his worke of creation, for who could make the heauens and the earth, and the sea, and all that is in them, but God? *Rem. 1. 19. 20.*

2. By the preseruing of things created, as for example, man is preserued by breade, &c.

B

which

## What God is.

which is no better in it selfe then earth, and yet if he eate earth he dieth, the reason hereof is, because God bleisseth the one giuing it foison and power to nourish more then the other, and this makes me thinke that there is a God.

*Psal. 104. 24.*

3 If we shall obserue in Gods workes an infinite multitude, a wonderfull varietie, as amongst so manie millions of men, neuer a one like another in the compasse of the face, a most constant order, a seemely agreement, and an endlesse continuance or pleasant intercourse of thinges coming and going, and what exceeding maiestie is in them, we must needes attribute these things vnto a God.

*Esa. 44. 15. 17.*

4 The opinion that man hath of God pro- ueth it: for man by nature doth desire to be ex- alted, and in respect of him selfe despiseth all o- ther creatures, as wood and stone: but when a peece of wood is framed out like a man and set in the temple, and man conceauing an opinion that it is a God, hee falleth downe and worship- peth it.

*Rom. 2. 15.*

*Esa. 57. 20. 21.*

*Esa. 66. 24.*

5 The terror of conscience stricken into the mindes of the wicked after sinne cometh vpon them from a Iudge who detesteth dishonest thinges, and exerciseth iudgement vpon the minde: But in all the wicked is this torment, therefore there is some Iudge, who is God, be- cause this punishment can not come but from God.

6 The punishment of the wicked (besides the terror of their conscience) with the rewardes of the godly, do proue that there is a God: and this argument is vsed by the Prophet *David*, when hee  
saith

saith, *The righteous* shall reioyce when hee seeth the vengeance, he shall wash his footsteps in the bloud of the vngodlie, so that a man shall say verily there is a rewarde for the righteous, doubles there is a God that iudgeth the earth. *Psal. 58. 10. 1*

*Q. What is God?*

A. There is but one definition of God in all the scriptures, and that is this. God is a Spirite. *Ioh. 4. 24.*

*Q. A spirite is limited and compassed with time and place, therefore if God be a spirite, he is so too, is he not?*

A. In deed certaine heretiques called Gnostici, haue abused that place of Iohn to that effect: but when it is said that God is a spirit, the meaning is this: God is spirituall, that is, not to bee seene of carnall eyes. but is inuisible: not otherwise.

*Q. How is God to be considered?*

A. Two waies. Either as he is in himself, or as he is vnto vs.

*Q. Can God be knowne of vs as he is in himselfe?*

A. No; All nature is not able to teach vs what God is, neither can man in nature comprehend him.

*Q. How proue you that?*

A. I proue it two waies: first by plaine testimonie of scripture. *Iob. 36. 26. 1. Tim. 6. 16.*

Secondly by common reason.

*Q. How doth common reason proue it?*

A. 1. That all nature is not able to teach vs what God is, I proue it thus. No worke is able perfectly to expresse the worker thereof: but all nature is a thing wrought by God: therefore it can not perfectlie teach vs what God is.

That man cannot cōprehēd him; I proue it thus.

## God can not perfectly be knowne.

2 The lesse can not comprehend the greater: but euery man is lesse then God, therefore no man can comprehend God.

3 We can not knowe the thinges created, much lesse can we know the Creator, as for example: wee know that euery man hath a soule, but who knoweth what maner of thing it is?

Againe wee know that there be Angels, and that they bee amongst vs, but what maner of thinges they be we know not.

4 The scripture saith, the iudgements of God are past finding out, therefore much more is God himselfe past finding out.

And againe the ioies of heauen which God hath prepared for the godly, are vnspeakable, much more therefore is God himselfe vnspeakable.

*Q. Is there no knowledge to be had of God?*

A. Yes, for Paule saith, the Gentiles knew God, but did not honour him as God, but euen as princes haue their secretes whereunto all their subiects are not made priuie, neither is it lawfull for them to search into them, and yet doe they so farre forth publish their commandements as is profitable for them to know. So the prince of all princes hath his secretes, vnto which wee are not priuie, and into which we may not search, yet he hath so farre reuealed himselfe vnto vs as is profitable for vs to know. Therefore hee saide to Moses, *My face thou canst not see*, that is the glory of my maiestie (hee doth not say thou maiest not, or thou shalt not, but thou canst not) but thou shalt see my backe partes, that is some *small* measure of my glory, so farre as thou art able to  
appre-

Rom. I. 33.

.Cor. 2.9.

Rom. I. 21.

simile.

Exod. 33. 18.

## What the Scrip. teach we may learne. 3

apprehend it.

*Q. Where is this knowledge of God to be had?*

*A.* In the scriptures: for they beare witness of God. Ioh. 5. 39. And therefore they are called his testimonies, because they testifie of God what he is, and how he will be serued of vs. *Psal. 119. 14.*

*Q. May we not learne more of God then the scriptures do teach?*

*A.* No: for Paul saith, that no man must presume I. Cor. 4. 6. about that which is written: but so much as is *Rom. 15. 4.* written in the worde of God is written for our learning, and therefore wee (being prepared by true prayer, sanctified with faith, and leasoned with the spirit of sobrietie and humilitie) we may I say, safely learne so much as is reuealed in the scriptures for our profiting in the knowledge of God: for Moses saith, Secret things belong to *Deut. 29. 29.* God, but things reuealed belong to vs and to our children.

*Q. Which call you the scriptures?*

*A.* The bookes of the old Testament which begin with Genesis and end with the Prophets: and the bookes of the new Testament, which begin at Matthew, & end with the Reuelation of Iohn.

*Q. These were written by men which were subiect to errors, and had their infirmities, & therefore why should we beleue them?*

*A.* Though they were men, yet they were holie *2. Tim. 3. 16.* men set apart by God for that worke, and spake *2. Pet. 1. 21.* as they were moued by the holie Ghost.

*Q. When Ieremie brought the worde of God to the Iewes, they said it was not the ward of the Lord, but hee spake as Baruch the sonne of Neriah prouoked him, and*

## The Scriptures are of God.

so some perhaps in our daies are so ungodly as to take the Iewes part against Jeremie, and all his fellowes, let me heare therefore some reasons to proue and make it manifest that they spake and wrote the verie word of God?

A. That the bookes of the olde and new Testament containe the word of God, and were written by the direction of the holy Ghost, it may appeare by these twelue reasons following.

1 Their antiquitie proueth it.

2 Their faithfulness without partialitie which appeareth by Iacobs dealing with Simeon and Leui his owne posteritie, and by the dealing of Moses against Aaraon & Miriam his brother & sister.

3 The miracles which did so often followe their doctrine.

4 A continuance of wonderfull prophesies vttered long before, come to passe iust in their times, marked with their circumstances, not doubtfull like *Marlins* prophesies, but such as expressed the thinges and persons by their names, and therefore vnto what may we attribute them but to the inspiration of God?

5 The heauenly doctrine in euerie place and nothing sauouring of earthlinesse, doth prooue them to be of God.

6 The sweete agreement and consent of the scriptures doth proue it, for one of them do not confute another as mens writings do, & our Sauiour Christ confirmeth them all.

7 By their lawes which are for the thoughts, and pearce the heart of man, it is euident that they are of God, for they require sacrifice, but they prefer obedience, they enioyne fasting, but  
it is

*Gen. 49. 5.*

*Num. 12. 1.*

*Vide Calu. Instit.*

*ib. 1. cap. 8.*

*Luke 24. 44.*

## The Scriptures are of God. 4

it is also from sinne. They command circumcision but it is of the heart. They forbid lusting, co-  
ueting, &c. which is not to be found in any lawes  
but in his that searcheth the heart.

8 The doctrine of the scripture is such as  
could neuer breed in the braines of men: as three  
persons in one God: God to become man: Ma-  
ries conception without the seed of man, the ma-  
king of all things of nothing, the resurrection &  
such like.

9 The litle loue that most men do beare vn-  
to them, do proue them to be of God, for if they  
were of flesh & bloud, then flesh & bloud would  
loue them, reade them, practise them, and euerie  
way regard them more then it doth, for the world  
loueth his owne, as our Sauiour Christ saith: but *Ioh. 15. 19.*  
we (being but carnall & earthly) saue not the  
things that are of God, as the Apostle Saint Paul  
saith: And vntil the Lord open our harts we haue *1. Cor. 2. 14.*  
no regard of them. So likewise vntill we be borne  
again of Gods spirit, and become as new borne *1. Pet. 2. 2.*  
babes we haue no desire vnto them.

10 The argument of the scriptures proueth  
them to be of God for they entreat either of the  
noble actes of God or of Christ, or the saluation  
of mankind.

11 The sinceritie of those men which spake  
them, and wrote them, doth proue them to bee  
of God, for they alwayes came in the name of  
the Lorde, and spent their bloud in testimonie  
thereof.

12 If the authour of the scriptures were not  
God, it must be some creature, If he were a crea-  
ture, he was either good or bad. If a bad creature,



## There is but one God.

why forbids he euil so rigorously, and commands good so expressely, and makes his marke to ayme at nothing but Gods glorie and our good. If hee were a good creature, why doth he challenge to himselfe that which is proper to God onelie, as to make lawes for the heart, and to punish and reward eternally, &c? If it bee no creature good nor bad, it must needes be God.

*Q. Are not the workes of God sufficient to teach vs what God is?*

*A.* No: they may teach vs that there is a God and leaue vs without any excuse, but to know God rightly to our saluation, we cannot without the scriptures. Therefore Dauid hauing shewed how the heauens declare the glorie of God, &c. Hee presently maketh mention of his word, saying: The law of the Lorde is vndefiled conuering soules, &c.

*Psal. 19. 7. 8.*

*Q. What doth the scripture teach vs concerning God?*

*A.* That there is but one God. Deut. 6. 4. Esay 44. Psal. 18. 31.

*Isay 46. 9.*

*Cor. 8. 4.*

*Q. How els may it be proued that God is but one?*

*A.* By the light of our nature and of common reason.

*Q. What bee your reasons drawn from the light of reason?*

*Psal. 144. 15.*

*A.* There can be but one chiefe good, and God is the same chiefe good, therefore there is but one God.

*Is. 17. 23.*

2 There can be but one first cause of all things which is God: therefore there is but one God.

3 The whole course of the world tendereth to one ende, and to one vnitie, which is God.

*Q. How*

There is but one God. 5

*Q. How can that bee when there bee so manie sundrie things of diuers kindes and conditions, and one contrarie to another?*

*A. That is true in deede, but yet they altogether serue one God.*

*Q. Is that possible? can you geue an instance hereof in some familiar resemblance?*

*A. Yea very well: In a field there are many battels, diuers standerds, sundrie liueries, and yet all turne head with one sway at once: by which wee know that there is one generall of the field which commaunds them all,*

*Q. What is this to confirme your assertion, that there is but one God ouer so many diuers and contrarie things in the worlde?*

*A. Yea: for euen so in the worlde wee see diuers things, not one like another: for some are noble, some base; some hote, some colde; some wilde, some tame; yet all serue to the glorie of the maker, and the benefite of man, and the accomplishment of the whole world.*

*Q. And what gather you by all this?*

*A. That there is but one God, which commandeth them all, like the Generall of a field.*

*Q. If one God be the author of all, why are there so many poysons, and noysome beastes?*

*A. To this I answere three waies.*

1 They were not created noysome and hurtfull at the first, but the sinne of Adam brought *Gen. 3. 17. 18.* the curse vpon the creatures.

2 Although God hath cursed the creatures for mans sinne, yet in his mercie he doeth so dispose and order them, that they are profitable for vs; for poysons, we vse them for phylicke; and the skinner

## There is but one God,

skinner of wilde beastes serue against the cold, &c

3 The most hurtfull things that are, might benefite vs, if we knew how to vse them. And whereas they annoy vs, it is not of their owne nature, so much as of our ignorance.

*Q. And what doe you conclude by all this?*

*A.* That they haue not two beginniges, one good, and another bad, as some would imagine; but one author thereof, which is God himselfe, alwaies most good and gracious.

### Obiection.

*Many are called Gods in the Scriptures: as when Moses is called Pharoes god: and magistrates are called gods, therefore there be mo gods then one.*

*Exod. 7. 1.*

*Psal. 82. 6.*

### Answer.

There is a double signification in this word god; for sometime it signifieth him, who is by nature God, and hath his being not from any thing but himselfe, and all other things are from him: such a God is but one only,

*Q. Why then are Magistrates called gods?*

*A.* For foure causes.

1 First, to teach vs that such must be chosen to beare rule which excell others in godlinesse, like gods amongst men.

2 To encourage them in their offices, and to teach them that they should not feare the faces of men, like gods, which feare nothing.

3 To shewe how God doeth honour them, and how they must honour God againe: for when they remember how GOD hath inuested them with his owne name, it shoulde make them ashamed to serue the deuill, or the worlde, or their owne affections; but to execute iudgement iustlie,

lie, as if God himselfe were there.

4 To teach vs to obey them, as we would obey God him selfe; for he which contemneth them, contemneth God himselfe: and we must not dishonor those whom God doeth honor. *Rom. 13. 2.*

*Q. If there be but one onely God, why is the deuill called the God of this world?* *2. Cor. 4. 4.*

A. Because of the great power and soueraintie which is geuen him ouer the wicked whom God hath not chosen out of this world.

*Q. Why is the bellie called a God?*

*Philip. 3. 9*

A. Because some make more thereof, then of God, and his worshippe: for all that they can doe and get, is little inough for their bellies: & when they should serue God, they serue their bellies & beastlie appetites.

*Q. Why are Idoles called gods?*

A. Not because they are so indeed, but because Idolaters haue such an opinion of them.

*Q. What other thing doe the Scriptures teach vs of God?*

A. That in this one God are three persons, or beings: for Mathew saith; that Iohn Baptist sawe the holy Ghost descending like a Doue vpon Christ, there is one person; he heard a voice from heauen, saying; this is my beloued sonne, there is another person: and he sawe Christ going out of the water, there is a third person. *Mat. 3. 16. 17.*

And Paul saith thus; God saued vs by the washing of the newe birth, and renewing of the holie Ghost, which he shed on vs abundantlie thorough Iesus Christ our Sauour: Here be three authors of our saluation. *Tit. 3. 5.*

*Q. How proue you that these threes are but one God?*

A. I

## How the 3. persons differ.

*1. Iohn 5. 7.*

A. I proue it by the wordes of Saint Iohn; there are three that beare witnes in heauen, the Father, the word, and the holie Ghost: And these three are One.

*Q. What resemblances can you shewe me of the Trinitie, in some thinges which be commonly known amongst vs?*

*Resemblances of the Trinitie in the sunne.*

A. The sunne begetteth his owne beames, and from thence proceede both light and heate: and yet is not one of them before another, otherwise then in consideration of order and relation, that is to say, in respect that the sunne beames are begotten, and the light proceeding, which is an apparant image and resemblance of the three persons in one God.

*Waters.*

Againe, in waters, there is the well head, the spring boyling out of it, and the streame flowing from them both, and all these are but one water: and so there are three persons in one Godhead, and yet but one God.

*Fire.*

Againe, from one flame of fire proceede both light and heate, and yet but one fire: So in God be three persons or beings, and yet but one God.

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*Q. How do these three persons differ one from another?*

A. Two ways. First according to their names: Secondly, according to their actions.

*Q. What is the name of the first person?*

*Mat. II. 27.*

A. The first person is called the Father, and that in two respects. First, in respect of his naturall Sonne Iesus Christ, begotten of his owne nature and substance.

*Ephes. 3. 14.*

Secondly, in respect of vs, his adopted sonnes.  
*Q. Adopted sonnes! What meane you by that?*

A. I

## How the 3. persons differ.

7

A. I meane those whome he hath chosen to bee *John 1.13.*  
heires of heauen, through the mediation of his *Rom. 8.14.*  
naturall sonne Iesus Christ.

Q. *What is the second person called?*

A. The second person is called the sonne of god,  
because he is begotten of his fathers nature and  
substance, not because hee was begotten of the *Not.*  
substance of God, for so in respect of substance  
they be all one, but in respect of the father, he is  
called the sonne.

Q. *Where finde you that he is called the sonne?*

A. In *Pro. 30.4.* What is his name, and what is  
his sonnes name?

Q. *What is the third person called?*

A. The thirde person is called the holy spirite.

Q. *Why is he called a spirite?*

A. For two causes. First, because he is spiritual,  
without bodie, flesh, bloud, or bones: for a spirite *Luke 24.39.*  
hath no such matter, as our Sauour Christ saith.

Secondly, because he is, as it were, the breath  
of grace, which the father & the sonne breatheth  
out vpon the Saints.

*John 20.22.*

Q. *Why is he called the holie spirite?*

A. For two causes. First, because he is holie by  
nature. Secondly, because hee is the sanctifier of  
the Saints.

Q. *Now shewe mee how they differ according to their  
actions.*

A. The father begetteth.

The sonne is begotten.

The holie Ghost proceedeth.

*Psal. 2.7.*

*1. John 5.1.*

*John 15.26.*

Q. *How was the sonne of God begotten of his Father?*

A. For the better vnderstanding of this point,  
we must consider that there are two manners of  
be-

**How the Sonne of God is begotten.**  
begetting. One is carnall and outward, and this is subiect to corruption, alteration and time.

The other is spirituall and inwarde, as was the begetting of the sonne of God, in whose generation there is neither corruption, alteration, nor time.

*Q. Declare then after what manner this spiritual generation of the sonne of God was, and yet in sobrietie, according to the scriptures.*

**A.** For the better finding out of this mysterie, we must consider in God two things: First that in God there is an vnderstanding. Psal. 139. 2. Secondly, we must consider how this vnderstanding is occupied in God.

*Q. Declare after what maner it is in God.*

**A.** This vnderstanding is his verie being, and is euerlastingly, and most perfectly occupied in God.

*Q. Whereupon doth Gods vnderstanding worke?*

**A.** Vpon nothing but it selfe, and that I proue by reason, for God being infinite and all in all, it cannot meet with any thing but himselfe.

*Q. What worke doth this vnderstanding in God effect?*

**A.** It doth vnderstand and conceiue it selfe, for as in a glasse a man doth conceiue, and beget a perfect image of his owne face, so God in beholding and minding of himselfe, doth in himselfe beget a most perfect and a most liuely image of himselfe, which is that in the Trinitie which wee call the sonne of God.

*Q. Where do you find that the sonne is called the perfect image of God?*

**A.** Yes, he is called the brightnesse of his glory,  
and

## How the Sonne of God is begotten.

and the ingrauen forme of his person, which is all one.

*Heb. 1.3.*

*Q. What meane you by ingraued forme?*

*A.* That as waxe vpon a scale hath the ingraued forme of the scale, so the sonne of God which his father hath begotten of his owne vnderstanding, is the verie forme of his fathers vnderstanding, so that when the one is seene, the other is seene also.

*Q. Why then he is vnderstanding it selfe: for so is his father?*

*A.* Yea, he is so, and he saith so of himself. I haue counsaile and wisdom, I am vnderstanding.

*Prov. 8.14.*

*Q. But where finde you that he was begotten?*

*A.* He saith so himselfe in the name of wisdom in these wordes: When there was no depthes, then was I begotten. Before the mountaines and hils were setled, was I begotten.

*Prov. 8.24.25.*

*Q. Yea, he was made the sonne of God, when hee was borne of the virgine Marie, was he not?*

*A.* He was in deed then the sonne of God, but he was not then made the sonne of God.

*Q. When was he made the sonne of God?*

*A.* He was neuer made in time, for he was begotten of the substance of his Father, from all eternitie, without beginning or ending.

*Q. How proue you that the sonne of God was not made, but begottē eternally of the substance of his father?*

*A.* I proue it first by scripture: for he saith no lesse himselfe. I was set vp from euerlasting, from the beginning, and before the earth. And therefore he prayed that he might be glorified of his father, with the glory which he had with his father before the world.

*Prov. 8.23.*

*John. 17.5.*

Secondly



## How the holy Ghost proceedeth.

Secondlie, I proue it by reason, for Gods vnderstanding is euerlasting, therefore the second person which it begetteth is so too: for the father in his vnderstanding did not conceiue any thing lesse then himselfe nor greater then him selfe, but equall to him selfe.

*Q. Although the Sonne of God be euerlasting, yet hee is not all one with the Father, is he?*

*A.* Yes, that he is; and yet not ioyned with his Father in heauen as two iudges that sit together on a bench, or as the scale and the waxe, as some do grossly imagine, but they are both\* one without parting or mingling, whereupon I conclude that whatloeuer the Father is, the Sonne is the same, and so consequently that they bee coeternall, coequall, and coessentiall.

*Q. What meane you, when you say that they be coeternall, coequall, and coessentiall?*

*A.* By being coeternall, I meane that they be of one selfe same euerlasting continuance. By coequal I meane that they be of one state, condition and degree. By coessential I meane that they be of one selfe same substance or being.

*Q. What difference then is there betweene the three persons?*

*A.* Truly none but by way of relation and order: that is, the Father is called the Father, in respect of the Sonne, and the Sonne in respect of the Father, and the holy Ghost in respect that he proceedeth from the Father and the Sonne, but the one is not the other as the fountaine is not the streame, nor the streame the fountaine, but are so called one in respect of another, and yet al but one water.

*Q. Men*

## How the Son of God is begotten. 9

*Q. Men by reason do conceive, and beget reason: what difference is there betweene the conceiving of understanding in men, & the conceiving of understanding in God?*

*A. There is great difference, for first this conceiving in men, proceedeth of sense, or outward imagination, which is an outward thing for reason to worke vpon, as wood is to fire. But God the Father of him selfe begetteth & conceiveth him selfe, and still in him selfe. As Iohn saith: That onely begotten Sonne which is in the bosome of the Father.*

*Iohn. I. 18.*

Secondly, in men the thing which is vnderstanded and the vnderstanding it selfe is not all one, but in God it is all one.

*Q. What reason haue you for this?*

*A. The reason is, because onely God is altogether life, and his life is altogether vnderstanding, and his vnderstanding is the highest degree of life: And therefore he hath his conceiving, and begetting most inward of all.*

*Q. What meane you when you say most inward of all?*

*A. I meane that the Father conceiveth in him selfe, and of himselfe, and his conceiving is a begetting, and his begetting abideth still in him selfe, because his vnderstanding can no where meete with anie thing but that which hee him selfe is: And that is the second being in the Trinitie, which we call euerlasting Son of God.*

*The holy Ghost*

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*Q. Now let me heare what the holy Ghost is, and how he proceedeth from the Father and the Sonne.*

*A. For the vnderstanding of this matter wee must consider two things. First that in the essence of God besides his vnderstanding there is a wil-  
secodly, what be the properties of this wil in God.*

*Isa. 46. 10.*

C

*Q. What*

## How the holy Ghost proceedeth.

*Q. What are the properties of gods will?*

*A.* First, it applyeth his power when, where, and how hee thinkes good according to his owne minde. Secondly, it worketh euerlastinglie vpon it selfe, as his vnderstanding doth.

*Q. What do you gather by this?*

*A.* That becaule it hath no other thing to worke vpon but it selfe, it doth delight it selfe in the infinite good which it knoweth in it selfe, for the action of the will is delight and liking.

*Q. And what of that?*

*A.* That delight which God or his will hath in his owne infinite goodnes, doth bring forth a third person or being in God, which we call the holy Ghost.

*Q. What is that same third being in God?*

*A.* The mutuall kindnes and louingnes of the Father and the Sonne.

*Q. What meane you by this mutuall louingnesse and kindnesse?*

*A.* The Father taketh ioy and delight in the Sonne, or his owne image conceiued by his vnderstanding, and the Sonne likewise reioyceth in his Father, as he saith himselfe, and the reason hereof is this, the action of the will (when it is fulfilled) is loue and liking.

*Q. What resemblance can you shew hereof in some thing that is commonly used amongst vs?*

*A.* When a man looketh in a glasse, if hee smile, his image smileth too, and if hee taketh delight in it, it taketh the same delight in him, for they are both one.

*Q. If they be all one, then there are not three beings?*

*A.* The face is one being, the image of the face  
in

## How the holy Ghost proceedeth. 10

In the glasse is another being, and the smiling of them both together is a third being, and yet all are in one face, and all are of one face, and all are but one face.

*Q. And is it so in God?*

*A.* Yea, for euen so the vnderstanding which is in God, is one being, the reflection, or *\* image* of his vnderstanding which hee beholdeth in him selfe, as in a glasse, is a second being: And the loue and liking of them both together by reason of the will fulfilled, is a third being in God, and yet al are but of one God, all are in one God, and all are but one God.

*Q. Which of these three beings is first?*

*A.* There is neither first nor last, going afore nor coming after in the essence of God, but all these, as they are euermlasting, so they are all at once, and at one instant, euen as in a glasse, the face and the image of the face when they smile, they smile together, and not one before nor after an other.

*Q. What is the conclusion of all?*

*A.* As wee haue the Sonne of the Father, by the euermlasting inworking of his vnderstanding, so also wee haue the holy Ghost of the loue of them both by the ioint working of the vnderstanding, and will together: whereupon we conclude three distinct persons, or inbeings (which wee call the Father, the Sonne, and the holie Ghost) in one spirituall, yet vn-speakable substance, which is verie God him selfe.

*Q. But what if some will be yet more curious to know how the Sonne of God should be begotten, & how the holy*

*\* And yet the image of the face in the glasse, is but a resemblāce onely, & not the face in deed: but the image of Gods vnderstanding, is more then a bare image or resemblance, for the Sonne of God which is called the image of his Fathers nature, substance, and glory, is also of the same nature, substance, and glory with the Father, and is that vnderstanding is selfe whereof it is also an image or perfect resemblance.*

## Not good to be too curious.

*Ghost should proceede from the Father and the Sonne, how may we satisfy them?*

A. Well enough, for if anie will be too curious about this point, we may answere them thus; Let them shew vs how themselves are bred & begotten: & then let the ask vs how the son of God is begotten: and let them tel vs the nature of the spirit that beateth in their pulses, & then let them be inquisitiue at our hands for the proceeding of the holy Ghost.

Q. *And what if they can not giue vs a reason for the maner of their owne being, may they not be inquisitiue for the manner of Gods being?*

A. No: for if they must be constrained to bee ignorant in so common matters which they daily see and feele in them selues, let them giue vs leaue to be ignorant not onely in this, but in manie thinges moe, which are such as no eye hath seene, nor eare hath heard, nor wit of man can conceiue.

## How the 3. persons agree together.

Q. *How do the three persons of the Trinitie agree one with another?*

A. They agree fve waies.

- 1 In deitie.
- 2 In dignitie.
- 3 In time or eternitie.
- 4 In operation.
- 5 In will.

Q. *What meane you by agreeing in Deisie?*

A. Their substance is the same, and all are one God.

Q. *How prone you that the Father is God?*

A. S. Paule saith, Blessed be God the Father of our

How the three persons agree together: 1  
our Lord Iesus Christ.

Q. *How proue you that the Sonne is God?*

- A. Three waies. {  
1. First, by plaine testimonies of scriptures.  
2. By the workes which hee did and doth.  
3. By comparing the olde Testament and the new together.

Q. *By what testimonies of scripture do you proue it?*

A. In 1. Ioh. 5. 20. Heb. 1. 8. Rom. 9. 5. Esai. 9. 6.

Q. *How do you proue it by his workes?*

A. His workes were such as none could do but God: for,

1 He made the world which none could doe *Heb. 1. 2.*  
but God.

2 He forgaue sins which none could doe but *Matt. 9. 2.*  
God.

3 He giueth the holy Ghost, which none can *Ioh. 15. 26.*  
doe but God.

4 Hee maintaineth his Church which hee *Ephe. 4. 11. 12.*  
could not doe if he were not God.

Q. *How doe you proue the Sonne to be God by comparing the olde Testament and the new?*

A. Looke what the olde Testament speakes of Iehouah which is God, that the new Testament applyeth to Christ, Ergo, he is God.

Q. *What proues can you shew of this?*

A. 1 Dauid saith: Iehouah went vp on high, and led captiuitie captiue. Paule applieth it to Christ.

2 Againe, the Psalmist saith, Iehouah was tempted, which Paule applieth to Christ.

3 Againe. Esai saith, Iehouah is the first and the last: this is also applyed to Christ.

4 Againe: Esai saith, Iehouah wil not giue his  
C 3 glory

*Psal. 68. 18.*

*Ephe. 4. 8.*

*Psal. 95. 6.*

*1. Cor. 10. 9.*

*Esai. 41. 4.*

*Apoc. 21. 6.*

## They agree in Deitie,

*Esa. 43. 8.*

*Heb. 1. 6.*

glorie to any other then to himselfe, but it is giuen to Christ, therfore Christ is Iehouah,

*1. Cor. 3. 17.*

*2. Cor. 6. 16.*

*Q. How proue you the holy ghost to be God?*

*A.* Paule calleth vs Gods temples, because the holy ghoste dwelleth in vs, therfore he is God: and this reason is also vsed by S. Augustine in his 66. Epistle to Maximinus.

*Q. How doth he vse it?*

*A.* He saith it is a cleare argument of his Godhead, if we were commaunded to make him a Temple but of tymber and stone, because that woorship is due to God only: Therfore now we must much more think that he is God, because we are not commaunded to make him a Temple, but to be a temple for him our selues.

*Q. What other reason haue you out of the Scripture?*

*Act. 5. 3. 4.*

*A.* Peter reprobuing Ananias for lying to the holy ghost, said that he lyed not to men, but to God.

*Q. Haue you any more reasons from the Scriptures?*

*A.* Yea two more, one from Paule, and another from S. Paule and Esay together.

*Q. What is your reason from S. Paule?*

*1. Cor. 12. 11.*

*A.* When he sheweth how many sundrye giftes are giuen to men, he saith, that one and the selfsame spirit is the distributer of them all, therfore he is God, for none can distribute those giftes which Paule speakes of, but God.

*Q. What is your reason from Esay and S. Paule together?*

*Act. 28. 25.*

*A.* Esay saith in chap. 6. 9. I heard the Lord speaying, which place Paule expoundeth of the holy ghoste.

*Q. Which*

*Q. Which is the second way, that they are all one?*

*A. They agree not onely in deitie, but also in dignitie.*

*Q. What meane you by that?*

*A. I mean that the one hath as great excellencie and maiestie euery way as the other. And therfore their honor and worship is equall and alike, and one of them hath not more honor then an other.* *Joh. 5. 23. Apo. 5. 12. 13.*

*Q. If the honor of the Father and the Sonne be equall, then what say you to them that giue external honor to the name of Iesus, more then the name of Christ, and of Jehouah, and of God, and of the holy ghost?*

*A. I see not what reason they haue so to doo.*

### Of the bowing to the name of Iesus.

*Q. Why? is it not said that at the name of Iesus euery knee shall bow, &c.* *Philip. 2. 10.*

*A. It is true, if it be rightly vnderstood. for as a learned man saith, the bowing of the knee at the sound of the name of Iesus (as it is vsed in poperie) is not commaunded nor prophiced in that place, but it meaneth that all creatures shalbe subiect to the iudgement of Christ, when not onely Turks and Iewes, which now yeeld no honor to Iesus, but euen the Devils themselues shalbe constrained to acknowledge that he is their Iudge.*

*Q. What hurt is there in bowing or worshipping at the name of Iesus?*

*A. To this question I answer with that reuerend man, that capping and kneeling at the name of*



## Of bowing to the name of Iesus.

Iesus, is of it selfe an indifferent thing, and therefore may be abused superstitiously, as in Popery, where the people stoope at the sound of the name of Iesus when it is read, not vnderstanding what it meaneth, or what is said concerning him: Also in bowing onlie at the name of Iesus, and not at the names of Christ, Emanuel, God the father, the sonne and the holie Ghost, there is superstition committed; it may bee vsed well also when the minde is free from superstition in signe of remembraunce of his maiestie, and as in a matter, in which Christian libertie ought to haue place, for due reuerence may be yeilded to our Sauour without any such outward ceremonie of kneeling or capping. *D. Fulke annota. in Rhe. Test. in Philip 2. 10.* Concerning <sup>venerunt</sup> ~~the name~~ or diuine worship it is not due to the sillables and letters of the bare name of Iesus or of Christ, but to Iesus Christ himselfe, and to his lawes and statutes prescribed in his holie word, and that according to his word.

*Q. Haue anie committed such idolatrie?*

*A.* Yea the Papists who thought and do thinke that the verie letters of the name of Iesus is able to saue them from the diuel and from ill; As also ignorant people amongst vs, which standes scraping and capping at the bare name of Iesus, and that onlie when the Gospell is read, not knowing what they do.

*Q. Is not the diuell afraide of the name of Iesus, and will not the sounde and sight thereof make him flie from vs?*

*A.* No: for then they would neuer haue named, and confessed him themselues, as it appeareth

*Luke 4. 41.  
Act. 19. 15.*

## Of ioyning Christ & the Masse together 13

peareth they did, besides that, if the diuell were  
afraide at the name of Iesus, why durst hee so  
boldlie come to tempt Christ himselfe in the  
wildernesse? Therefore the diuell is no more  
afraide of the name of Iesus, then he was to see  
the Crosse, when he did helpe the Iewes to make  
it, and to let it vp, and to hange Christ vpon it,  
much lesse is he afraid of the sign of the crosse.

*Matth. 4.*

*Q. But we reade that Paule drave an evil spirit out  
of a Maide, by the name of Iesus.*

*A. That was by the vertue and power of  
Christ's spirite, which Paule had giuen vnto him,  
and not by the name only of Iesus, as the cripple  
was healed by faith in the name of Iesus.*

*Act. 16. 18.*

*Act. 3. 16.*

*Q. Can you shew me example of any that could not  
preuaile as Paule did, by the bare sound of the name of  
Iesus.*

*A. Yea, In Act. 19. 13. 14. 15. 16. We read of cer-  
taine men, which tooke vpon them to driue out  
Diuels by naming of Iesus, but they got nothing  
by it, as the storie sheweth.*

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## Of ioyning Christ and the Masse together.

*Q. If the Father and the Sonne be of equall honor,  
what say you to the ioyning of Christ and the masse to-  
gether in one woord, to keep his birth and incarnation  
in remembrance.*

*A. The Scripture forbiddeth vs not onelye to  
keep the idols, and worship of idolaters, but also  
to keepe any of their names in remembrance, or  
to make mention of their names with our lips, Exo. 23. 13,  
and this we are forbidden both in the precept of Psa. 16. 4:  
God, and the practise of his seruant Dauid.*

*Q. If*

## How the birth of Christ must be solemnized.

*Q. If the Sonne of God must be honoured, as his Father is honoured, then how must the natiuitie of the Sonne of God be kept, and celebrated?*

*A. With such solemnitie and reioycing as be-  
seemeth the maiestie, dignitie, and nature of the  
sonne of God, euen as we keepe the day of our  
Princes Coronation, with such solemnitie as  
be-seemeth the maiestie and state of a Prince.*

*Q. What solemnitie must that be?*

*A. Diuine, heauenlic, and spirituall, because he  
is such to whose honour we do it.*

*Q. What then must bee our exercises at that  
time?*

*A. Hearing the word of God reade and prea-  
ched, to knowe Christ Iesus, giuing of thanks  
to God for our redemption by Christ Iesus, re-  
ioycing with spirituall songes and Psalmes to  
the praise of God for Christ Iesus, and be-  
wayling our sinnes, which caused the sonne  
of God so to abase himselfe for our sakes, and  
to praie for grace that we may walke worthie  
so great a benefite.*

*Phil. 2. 6. 7. 8.*

*Q. What saye you then to vaine pastimes, as  
Lord of misrule, stage players, carding and dicing and  
such like, which sende to lewde and unchast behani-  
our, with surfetting, and rioting, &c. In which and  
such like exercises commonly the time is spent.*

*A. They are not be-seeming the dignitie and  
maiestie of the sonne of God, nor the profes-  
sion of Christians, but they are rather for  
suche as knowe not G O D, nor his Sonne  
Christ, and are such as walke altogether in  
the vanities of their mindes, but as the A-  
postle saith) wee haue not so learned Christ, if*

*we*

## How Christs birth must be solemnized 14

we haue learned him in deede and in truth. See *Eph. 4. 17. &c.*  
*Ephes. 4.* from the 17, verse, to the end of the Chapter.

*Q. Although they be vnlawfull at other times, yet at this time they are lawfull: for wherefore was this time appointed els, but to laugh and be mery in?*

*A.* Not honest recreation, but excesse of riot, is at all times vnlawfull, but especiallie at this time: for this time is appointed to the Church, to haue the birth and natiuitie of our Lord and Sauour Iesus Christ, kept in a holy, ioyfull and thankfull remembrance: and not to be spent as though hel were broken loose in al manner of licentiousnes,

*Q. What? is it not lawfull to reioyce then, and to eate and drinke, and to be merie one with another?*

*A.* Yes: if it be done in the feare of God, to the mainteining of holy loue, to the releeuing of the poore and needie, and to the glorie and praise of the sonne of God, Iesus Christ: in whome, by whom, and for whose sake, wee enioy all the blessings that we haue,

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*Q. Wherein els doe the three persons agree?*

*A.* In time or eternitie.

*Q. What meane you by that?*

*A.* I meane that one of them hath beene of as long continuance as another, and all of them haue beene and shalbe for euer.

*Q. How proue you this?*

*A.* By the Scriptures. *Heb. 13. 8.* Iesus Christ yesterday, to daie, and the same for euer. *Iohn 1. 1.* *Joh 1. 1.* *Gen. 1. 26.* Let vs &c. which was spoken to the iij. persons

They agree in operation and will.  
persons in the trinitie. viz. Father &c.

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Q. How els are they all one ?

A. In operation: that is, they all worke one and the same thing together, as appeareth by these places.

To this doctrine do the learned also giue testimonie: for one saith, *Opera trinitatis sunt inseparabilia: id est, the workes of the trinitie be inseperable: which he explaneth by this similitude. Quum dicimus solem nutrire, & illuminare terram, non excipimus eius ardorem, neque splendorem, sine quibus non nutrit, nec illuminat: that is, when wee say the sunne doth nourish, & lighten the earth, we do not except his heate, nor his brightnesse: euen so of the workes of the trinitie.*

Another saith thus: *Quia Deus est essentia unus, hypostasi vero trinus, sic intelligitur, ut opus hoc creationis sit illius trinitatis commune, quanquam in eodem opere sit distincta cuiusque personae operatio.* that is: Because God is one in essence, but three in substance we must vnderstand that this work of our creatiō is a common worke of the trinitie, although in the same worke there is a distinct & diuers operation of each person.

Q. How els are they all one ?

A. In will: that is they will all one and the same thing without any crossing, contradiction, or varying in themselves: as the Sonne himselve saith. I do alwaies those thinges that please him. viz: the father.

Q. These places before alleaged, do prooue the Father and the Sonne so be all one in deitie, dignitie, eternitie, &c. but What say you for the holy Ghost?

A. The

Job. 5. 17.  
Gen. I. 26.

Musc. com. pla.  
ag. 21.

Danens phys.  
ag. 100.

Job. 8. 29.

## The names of the 3. persons. 15

A. The holy ghost is sometime called the spirite of the father, as the Lord God and his spirite hath sent me, sometime the spirit of the sonne, as: *Esa. 48. 16.*  
*If any hath not the spirit of Christ &c.* Now if the spirite of a man in whome there is no perfection be all one with man, much more the spirit of the father is all one with the father, and the spirite of the sonne is all one with the sonne, and so the holy ghost with the father, and the sonne, is the same in deitie, dignitie, eternitie, operatio & will: *Rom. 8. 9.*

## The names of the 1. person.

Q. What names are giuen in the Scripture to the first person?

A. The father spake most commonly in the olde Testament (for in these last times he hath spoken by his sonne) and he is called by these names.

1 *Iehouah*, that is, I am that I am: without beginning or ending. *Esa. 42. 8.*

2 *Elohim*: that is mightie and strong.

3 *Adonay*: that is iudge, or in whose iudgement we rest.

4 *Lord of hostes*: because he hath both Angels, and men, and all creatures at commaund to fight for him. *1. King. 19. 14.*

5 *The God of Iacob*, or of Israel, because hee made a promise to Abraham that hee would be his God, and the God of his seede, & the Israelits were the seede of Abraham. *Act. 3. 13.*

6 *The father of our Lord Iesus Christ*: the reason why, is declared before. *Ephes. 1. 3.*

## The names of the 2. person.

Q. What names are giuen to the second person?

A. He hath some names as he is the son of God.  
He hath some names as he is man. And

## The names of the 1. Person.

And he hath some names as hee is both God and man in one person.

*Q. What names hath he as he is the sonne of God.*

*A.* First, *onely begotten Sonne of God*: because he is onely begotten of the nature, and substaunce of the Father.

Secondly, *first begotten*: not as though he begat any after, but because he begat none before.

Thirdly, *the image*, and *brightnesse of the Fathers glorye*, because the glorie of God which we cannot see in him, is by his effects expresse in his sonne.

Fourthly, *the worde*: because, euen as a man reuealeth the meaning of his harte by the worde of his mouth, so God reuealeth his will by his sonne.

*Q. What names hath he as he is man?*

*A.* 1. *Sonne of man*: because he was of the nature of man according to the flesh.

2. *Sonne of Dauid*, because he sprang of the lineage and stocke of Dauid.

*Q. What names are giuen him as he is both God and man in one person?*

*A.* 1. *Iesus*, that is a Saviour: because he came to saue the people from their sinnes.

2. *Christ*, that is annointed: For he was annointed of God to be a Prince, to rule his Church, a Prophet to teach his church, and a Priest to offer sacrifice for his Church.

3. *Mediator* & *advocate*: because he praieth, for vs to the Father, and pleadeth our cause before his iudgement seate.

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*Q. What names are giue to the holy ghost, the 3. person.*

*A.* The

*Ioh. 1. 14.*

*Rom. 8. 29.*

*Hebr. 1. 6.*

*Hebr. 1. 3.*

*Iohn. 1. 1.*

*Hebr. 1. 1.*

*Math. 26. 24.*

*Math. 9. 27.*

*Math. 1. 21.*

*Math. 16. 16.*

*1. Tim. 2. 5.*

## The names of the 3. Person. 16

A. The holy ghost (who is the spirit of the Father) speaking in the old Testament, hath these names and properties.

1. The *good spirit*, because, he is the fountaine *Psal. 143. 10.* of goodnes.

2. The *spirit of God*, because he is good, and *1. Sam. 11. 6.* proceedeth from God.

3. The *finger of God*, because God worketh *Luke 11. 23.* by him, as a man by his hand.

4. The *comforter*, because he strengtheneth *Iohn, 10. 26.* the weake harts of his Saints.

5. The *spirit of Adoption*, because he assureth *Rom. 8. 15.* our harts that we be adopted the Saints of God.

6. The *spirit of loue, power, sobrietie, wisdom*, *2 Tim. 1. 7. 6.* &c. because it worketh all these things in vs. *Esa. 11. 2.*

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## God is incomprehensible.

Q. *Of what nature is God?*

A. First, by nature God is incomprehensible.

Q. *What meane you by that?*

A. I meane that God cannot be contained in any compasse of place as is a man, or Angell, or any other creature, but he is in all places, and filleth all places at once, & is beyond all compasse of place that we can imagine, as appeareth by the *1. Kings. 8. 27.* testimonie of the Scriptures. *Psal. 145. 3.*

Q. *Though the substance of God be incomprehensible, yet his power and wisdom are not so, are they?*

A. Yes, and whatsoeuer is in God is incomprehensible, as may be prooued by the Scriptures. *Iob. 11. 7. 8. 9.* *Rom. 11. 33.*

Q. *To what purpose and use serueth this doctrine?*

A. It serueth to driue all grosse and idolatrous conceits of God out of our mindes. 2. It de-  
tecteth



## God is inuisible.

testeth and bewraieth the impietie & blasphemie of the popish Church, or any other persons wher-  
focuer, who either by making of pictures (as  
they thought) of God, or by maintaining of  
them being made, or by suffering of them to  
stand still (especially after it bee knowne) haue  
thereby denied God to bee incomprehensible.  
For those pictures and resemblances of God  
which ignorant men haue forged in their owne  
braine, doe tell vs and say, that God may be com-  
prehended and contained within a place, yea in  
a small place, or in anie place as a man or other  
creatures, which is most high blasphemie against  
the maiestic of almightie God.

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## God is inuisible.

*Q. What els is God by nature?*

*A.* Inuisible, that is, he hath not bene seene with  
any mortall eye, neither can any man possibly  
see God.

*Q. How proue you that?*

*A.* Two waies, First by Scripture. 2. By reason.  
That no man hath seene God, It is plaine  
set downe in 1. Iohn 4. 12.

That no man can see God, It is as plainlie  
proued in Exod. 33. 20. 1. Tim. 6. 16.

By reason, it is manifest, First we can not see  
our owne soules which are ten thousand times a  
more grosse substance then God, much lesse can  
we see God, which is a most pure and spirituall  
substance.

*Q. We reade in Gen. 18. 1. that God appeared to  
Abraham. And in Deut. 5. 24. that he shewed himselfe*

to the Israelites, therefore he is not inuisible, how answered you this?

A. God gaue them in deede some outward sights, wherby they might be certaine of his presence, and therefore it is said that the Lorde appeared vnto them, but his substance or essence they saw not: For to know God perfectly *Iohn. 6. 46.* is proper to God onely.

Q. We reade in *Gen. 1. 26.* that man was made according to the image of God, therefore God is visible, for man is visible, How answered you this?

A. The image of God consisteth not in the shape and figure of the bodye, but in the minde and integritie of nature, or (as the scripture saith) in wisdom, righteousness, and holiness. *Coloss. 3. 10. Eph. 4. 24.*

Q. To what use serueth this doctrine?

A. For manie vses, but especially to driue away all grosse conceites of God out of our hearts, and all pictures and similitudes of God out of our sight; for seeing that God was neuer scene, whereunto shall he be resembled? Moses vrged this point hard and oftē to the Israelites, saying, *Deut. 4. 12.* Ye heard the voice, but saw no similitude: Take therefore good heede vnto your selues, make how he saith not take heed, but take good heed. *15. 16. 17. 18. 19.* And therefore take good heed. For (saith hee againe) yee sawe no image in the day that the Lord spake vnto you in Horeb, &c.

Now he cometh to the thing that they must therefore take heed of. That ye corrupt not your selues, and make you a grauen image, or representation of anie figure, whether it be of male or female, &c.

D

Q. What

## God is euerie where.

*Psal. 139. 7.  
Iere. 23. 24.]*

*Q. What else is the nature of God?*

A. By his nature hee is euerie where, that is in all places of heauen, and earth, and the sea, and hell and all at one time, and this is witnessed by the Scriptures as well as the rest.

*Q. Is God euery where bodily?*

A. No, for he hath no bodie.

*Q. Is God euerie where in speculation onely?*

A. No. For he worketh in euerie thing which hee beholdeth.

*Q. How then is he euerie where?*

A. Hee is euerie where essentially: For his essence is not contained in any place, because hee is incomprehensible.

*Q. Is he not halfe in one halfe of the world, and halfe in the other halfe of the world?*

A. No. But as the whole soule is wholly in euerie part of the bodie: so God is whole and wholly in euerie part of the world.

### 1 Obiection.

*If God be euerie where essentially, then he is in the most filthy sinke and puddle.*

### Answer.

To this obiection I answer three wayes. First, it is no abasing of the glory of his maiestie, to say that hee is there, no more then it is to the Sunne, whose beames and light are there, or to a Physitian to be amongst those that be sicke.

Secondly, all the creatures of God in themselves are exceeding good, and when hee is in the most filthy sinke in the world, he is not in a more filthy place then our selues, whether wee be sicke or sound.

Thirdly, they are his workmanship. And it is no abase.

abatement of the workemaister, to be amongst his  
workes.

2 Obiection.

*If God be euerie where: why is it said he dwelleth in the Psal. 2. 4.  
heauens?*

Answer.

Because his glory and maiestie which is euery  
where alike, shineth most prosperous and visible  
in heauen.

3 Obiection.

*It is said in Num. 14. 42. He is not amongst the wicked.*

Answer.

That is true. For hee is not amongst them with  
his grace and fauour, to protect and defend them:  
But otherwise by his power and prouidence hee  
is amongst them, to bridle their raging affecti-  
ons, to plague their furious obstinacie, and to dis-  
pose of their desperate attempts to his owne glo-  
rie, and the good of his people.

4 Obiection.

*If God bee euery where at the same instante of time,  
how is he said to be sometimes neerer, sometimes further off? Esai. 56. 8.*

Answer.

God is said to be neare vnto vs, when by his word  
or any other meanes he offereth vs grace and fa-  
uour. And when he heareth and graunteth our  
praiers, as Moses saith, What nation is so great vn-  
to whom the Gods come so neere vnto them, as  
the Lord our God is neere vnto vs, in all that wee *Deut. 4. 7.*  
call vnto him for.

5 Obiection.

*If God be in hel, the al goodnes is there for he is al good-  
nes, & so cōsequēly there is no want of ioy in the dāned.*

Answer.

## God is a liuing God.

The damned in hell feele no part of his goodnesse, that is, of his mercie and louing fauour, but of his power and iustice, so that God is in hell, by his power, and in his wrath.

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## God is a liuing God.

*Q. What else is God by nature?*

*Heb. 10. 31.  
Num. 14. 21.  
Rom. 14. 11.  
1. Sam. 19. 5.  
Jer. 4. 2.*

A. A liuing God. For so is he called in the Scriptures. *Jer. 10. 10.* Hereof is that speech in the scripture so often vsed. *The Lord liueth.* And hereof is that forme of taking an othe so common in the Scripture. *As the Lord liueth.* Both \* God and \* man vsed it. And may bee vsed \* when we may lawfully swear, and not else.

*Q. Why is God called a liuing God?*

*John 5. 26.*

A. For foure causes. 1 Because he onely hath life in himselfe, and of himselfe, and all other creatures haue life from him.

*Acts 17. 28.*

2 Because hee is the onely giuer of life vnto man. *Gen. 2. 7.*

*Matt 22. 32.*

3 Because he is the God especially, not of the dead, but of the liuing.

*Psal. 115. 56.*

4 To distinguish him thereby from all the false Gods of heathen, which haue no life in them.

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## God is eternall.

*Q. What else is God by nature?*

*Psal. 90. 2.  
Esay 40. 8.*

A. Eternal, that is he hath neither beginning, nor end of being, as the Scriptures testifie.

*Q. Why is God called eternall in the Scriptures?*

A: First in respect of vs his children, because hee hath promised to giue vs of his eternall goodnesse,

nesse, and to haue a continuall care of vs through all eternitie, and will haue a kingdome in Angels and men, whereof shall be no end.

*Q. Is it necessarie that we should know this?*

A. Yea, that wee may here stay our selues with the certaine hope of eternall life, grounded vpon his eternitie.

*Q. Howe may that hope bee grounded vpon his eternitie?*

A. Verie well: For God being eternall, he can for euer preferue vs. And seeing he hath promised, he will for euer preferue vs. *Psal. 48. 13. Psal. 103. 17.*

*Q. Why else is God said to be eternall?*

A. That so hee might be discerned from all other things created, for nothing is like vnto God, if the criptures speake truth. *Fsai. 40. 18. Psal. 113. 45.*

*Q. Is it necessarie we hold God to be eternall, that so he may be discerned from all things created?*

A. Yea, and wee holde it in that respect for two causes.

1 Because certaine heretikes haue thought either all the creatures, or some of the creatures at least, to be deriued from the verie nature and essence of God by propagation, as children from their mothers wombe.

*vsus;*

2 That all idolatrous cogitation of God may be excluded out of our mindes.

## God is vnchangeable.

*Q. What else is the nature of God?*

A. He is vnchangeable.

*Q. What meane you by that?*

A. That is, hee will bee alwayes such as hee hath

## God is vnnchangeable.

hath bene from all eternitie.

*Q. Declare in particular how that is?*

*A.* First his essence or substance cannot be augmented, nor deminished. Secondly, his nature and wil cannot be changed. Thirdly, he hath no need to transporte himselfe from place to place. This is witnessed by the Scriptures, and also confirmed by the light of reason.

*Q. By what Scripture do you proue that God is vnnchangeable?*

*A.* It is proued in Num. 23. 19. Iames. 1. 17. Psal. 33. 11. Esa. 46. 10.

*Q. What light doth reason giue to this matter?*

*A.* Whatsoeuer is changed, must needs be changed either to the worse, or to the better: or into a state equall with the former. But God cannot be changed from the better to the worse, for so he should become of perfect, imperfect.

And to exchange from the worse to the better it is impossible also: for then he should haue bene imperfect before, which to affirme is high blasphemye.

*Q. But how proue you that God doth not remoue himselfe from place to place?*

*\*Psa. 139.*

*A.* Because he \* filleth heauen and earth, and all places, therefore he can neither departe from any place, nor be absent from any place,

### 1. Obiection.

*If God cannot change his minde, why is it said he repented that he had made man?*

### Answer.

The Scripture speaketh after our manner, in that,

that, that we may better vnderstand what is the nature of God against sinne.

*Q. Declare how that is.*

*A.* When we are greeued with any thing, we doo then repent vs that euer we did that thing with which we are greeued: and so God is said to repent him that euer he made man, with whom he was angrie to shewe that he was vnfaignedlye and highlye displeased with the euill waies of mankinde.

2 Obiection.

*It is said, the Lord changed his minde from the euill which he threathned to do to his people.* *Exod. 32.14.*

Answer.

That is still after the manner of men. For man because he is but man, cannot speake to God but as a man. And therefore God speakes againe to man like a man, because els man should not vnderstand what God is, nor what is his will.

*Q. Shew me one example hereof in the Scripture.*

*A.* When Moyse praied for the Israelites, he v-  
sed many reasons to perswade the Lord (but espe-  
cially to confirme his owne hope) At the last he  
said thus. Turn from thy fierce wrath, and change  
thy minde from this euill toward thy people:  
Thus did Moses speake to God, and if he had spo-  
ken to a mortal man, he could haue said no more  
nor no lesse: For mans speech is according to his  
capacitie, and both are limited, and beyond him-  
selfe he cannot goe. Therefore when he sheweth  
what the Lord did, he saith, he changed his mind,  
which was as much as he could conceiue of God

*Ultra posse  
non est esse.*



## God is vnchangeable.

for that matter. Thus wee speake so well as wee can, yet in a broken & vnperfect speech to God: as litle childre speake to their nurses. And almightie God speakes in a broken and vnperfect language againe to vs, for our weaknes and vnderstandings sake, as the nurse doth to the child, for if the nurse should speake so perfectly to the child as she could to one of greater capacitie, the child woulde not vnderstand her; So if God shoulde speake vnto vs as he could and according to his owne nature, wee were neuer able to vnderstand him, nor conceaue his meaning.

*Q. Did not God chaunge his minde, when he drowned the world?*

A. No, but hee did then execute that, which from cuerlasting he had decreed.

### 3. Obiection.

*The promises and threatnings of God, are not alwaies fulfilled, ergo, &c.*

### Answer.

His promises are made with a condition of faith and obedience, and his threatnings with an exception of conuersion and repentance.

*Q. What use may we make of this doctrine?*

A. First it may make vs feare to offend him, because all his threatnings are vnchangeable, except we repent.

Secondly, it is the foundation of our hope and comfort in this life, for he dooth not now loue and now hate: but whom he loueth, to the end he loueth them.

## How God is omnipotent.

*Q. Hash God any more attributes giuen him in the*

*smile.*

*Deut. 28. 12.*

*Psal. 7. 12.*

*Job. 13. 1.*

## How God is omnipotent. 21

*the Scriptures?*

A. Yea, the Scriptures doo call him omnipotent or almightie. *Iob. 8. 3.*  
*Iob. 11. 7.*

Q. *What meane you when you say, that God is almightie?*

A. I meane this, First, whatsoeuer he will he is able to performe. *Psal. 135. 6.*  
*Esay. 40. 28.*

2. Secondly, he can perforce it without any labour or meanes. *Psal. 33. 9.*  
*Psa. 148. 5.*

3. I meane that all power is so in God onely, that no creature is able to doe any thing, but as he dooth continuallye receiue power from God to doo it. *Esay. 40. 29.*  
*Aff. 17. 23.*

Q. *What meane you when you say, all power is in God: It should seem by that speech, that there are more powers in God then one.*

A. That we may rightly vnderstand what power is in God, it were very requisite that we did first consider how many waies this word Power is taken in the Scriptures,

Q. *Declare then how or in what sence it is taken in the Scriptures.*

A. In the Scriptures this worde Power is taken two waies, or in two sences, sometime for authoritie, which is grounded vpon lawe, by which authoritie one may doo this or that, if he be able to doo it.

Sometime it is taken for might and strength, or abilitie to doo a thing, if one hath authoritie to do it, and these are distinguished by two words amongst the Grecians and the Latines. For when the Grecians speake of power, as it signifieth authoritie and right, then it is called *Exousia*. When they take power for strength, then it is

*Matt. 28. 18.*  
*Ph. 17. 2.*

## God is omnipotent.

it is tearmed by them *Dunamis* : among the Latines being take the first way, it is called *poteslar*: being taken the second way, that is, for might or strength, it is called *potentia*, and in English wee call them both *Power*.

*Q. It seemeth by your speech, that they are not onely distinguished, but that they may be also seperated the one from the other.*

*A.* It is true, for so they are, as for example. A King may haue great force and strength, and by his great power he may be able to ouerthrow and destroye a whole Countrey or kingdome, ouer which he hath no authoritie : Againe, some king hath power, that is, authoritie ouer his rebels, and yet hath not power, that is strength enough to subdue them: So some perhaps haue might and strength enough to gouern & rule another mans wife, another mans Children, or another mans seruants : ouer which he hath no power, that is authoritie. And againe, Fathers haue authoritie ouer their owne Children, all Husbands ouer their own wiues, and all maisters ouer their own seruants : and yet all haue not power, that strength and abilitie to rule them.

*Q. I perceiue by this which you haue saide, that in Creatures these two may be seperated one from the other, and many times are: but what are they in God?*

*A.* In God they are not deuided, but distinguished: for he hath all power, that is, all authority ouer all things : and he hath all power, that is, all strength, force, might, and abilitie, to doo all thinges with all thinges, at his good pleasure. And this power is not giuen him, but he hath

## Gods power many waies considered. 22

it in himselfe, and of himselfe most perfectly, absolutely, and eternally.

*Q. But of what power doe wee speake, when we saie that God is almightie, whether doe you meane his right & authoritie, or his strength and abilitie, or both?*

A. Both are in God essentially : but when the scripture speaketh of Gods omnipotencie, it meaneth (& so do we,) his strength and abilitie, whereby he is able to do whatsoeuer he will, not excluding his right.

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## Gods power many waies considered.

*Q. If all power or might be in God, tell me how manifold is this power, which is attributed to God in the scriptures?*

A. To speake simply, the power of God, is but only one and a most simple & single thing, which is his essence & substance, yet for diuers respects it is said to be manifold, & it may be considered two waies. First, as it worketh alwaies, and can worke in God himselfe, for God in himselfe doth alwaies vnderstand, wil, loue, &c.

Secondly, as it worketh out of God himselfe, in the creatures, as when he created all things, & doth now worke in gouerning all things, and can worke if it please him infinite things. And of this working of Gods power, doe the scriptures properly speake when they call God Almighty.

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*Q. How many waies may Gods power be considered as it worketh in himselfe?*

A. 1 Two waies. First, as it is common to all the 3. persons in Trinitie, that is a power whereby God  
the

Gods power many waies considered.  
the Father, the Sonne, and the holie Ghost doth  
vnderstand himselfe, loue himselfe, and worke in  
himselfe, And these actions doe not differ from  
the effence of God, for that in God there is no-  
thing which is not his substance.

2 The other working in God himselfe, is that  
by which the Father doth beget eternally a Son  
of his owne nature and substance, equal to him-  
selfe. And this power of begetting the Sonne of  
God, is proper onelie to the Father, and not to  
the Sonne, and holie Ghost.

*Q. How many waies do you consider the power of God  
working out of himselfe?*

A. That power which hath relation or respect  
to things created, is two fold. The first is a power  
absolute, whereby he is able to do whatsoeuer he  
will. The other is a power actuall, whereby hee  
doth indeed whatsoeuer he will.

*Q. Where doth the scripture speake of the absolute  
power of God, by which he can do more then hee doth if  
he would?*

A. Yes. Of such a power speaketh our Sau-  
our Christ, when he saith, I could pray to my fa-  
ther, and he could giue me more then twelue le-  
gions of Angels, but he would not aske it, and his  
father would not giue it.

*Q. How doth the scripture speake of Gods actuall  
power?*

A. Of this power the Prophets and Apostles  
make mention, when they ioyne his power and  
his promises together, that is when they say, hee  
is not onely able to performe, but doth and will  
performe indeed whatsoeuer he hath promised.

And of this power Paul doth speake, when hee  
saith,

*Absolute.  
Actuall.*

*Math. 26. 53.*

saith, That God will haue mercy vpon whom he will, And euerie where in the scriptures, we read that God hath done what hee would, giuen to whom he would, and all as he would, whereby we may see, that God could and can do more then he would or will.

Gods power is infinite.

*Q. How great is this working or mighty power of God?*

*A. It must needs be huge and verie great, for it is infinite and hath no ende.*

*Q. Declare how it is infinite?*

*A. It is infinite two waies: or in two respectes. First in it selfe, & of it selfe it is infinite. Secondly as it is extended to the creatures (which may be called the obiekt of Gods power) it is also infinite,*

*Q. Why do you say it is infinite in it selfe, or of the owne nature?*

*A. Because the power of God is nothing els but his diuine essence, and the essence of God is of his owne nature, by it selfe, & of it self infinite.*

*Q. Shew how Gods power is infinite, as it is extended to the creatures?*

*A. Because the power of God doth extende it selfe to infinite things, therefore we say also that it is infinite.*

*Q. Declare how that is.*

*A. I meane the thinges which God can forme or bring to passe by his Power are infinit, and therefore his power is infinite: for God neuer made so many, nor so great things, but hee could haue made more and greater if hee would. As for example, hee adorned the firmament with*

## What God cannot do.

an innumerable company of starres, and yet hee could haue decked it with moe, and to speake in a word: God can alwaies performe infinit things more then he doth, if he will: and therefore both in it selfe, and out of it selfe it is infinite.

*Q. Whether can this Omnipotencie of God bee communicated to any creature?*

*A.* No, it cannot. For to bee truly and essentially omnipotent, is proper to God onely, & omnipotencie is Gods essence. And therefore whosoeuer is God, is omnipotent, and whosoeuer is omnipotent, must needs bee God, whose power is a chiefe power & infinit. And the power of any creature is not infinite, but finite, & so consequently no creature can be omnipotent, except we wold say that a creature or a thing created, can be both a creature and a God, or a Creator too; which is both absurd and blasphemous.

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## What God cannot do.

### Obiection.

*If God can do all things, whether can he sin or no, as to lie or to be unfaithfull in his promises, &c.*

*What God cannot do.*

*A.* God cannot sin, and yet for all that, hee is stil omnipotent. For to sin is no part or point of Omnipotencie, but of impotencie. For to sin is nothing els, but to leaue the right & perfect way, or to fall from a right and perfect action, which sheweth want of power to vphold himselfe that doth so, which power is not wanting in God, for he is omnipotent, & being omnipotent hee cannot goe from strength to weaknesse, and from per-

perfection to imperfection, &c. And therefore he cannot sin.

*Q.* By what scripture can you proue this that you say?

*A.* The Apostle Paul is of that minde, that God cannot do all things, his words be these. *If we beleene not, yet abideth he faithfull, he cannot deny himselfe: hee doth not say, He will not deny himselfe, but, he cannot deny himselfe.* And his reason is because (as hee saith himselfe) God is faithfull, not onely in his will, but also by his nature. And therefore sith God is faithfull by nature, he cannot but stand to his promises, which hee made according to his good pleasure of his will. And by nature he is omnipotent, therefore he cannot be impotent. By nature he is good, and the chiefe good therfore he cannot become euil, nor do euil.

*2.Tim.2.13.*

*Q.* But whether can God be moued, or bee subiect to passions or sufferings, or no?

*A.* He cannot. For the power wherof we speake (when we say that God is omnipotent) is altogether actiue & not passiue, neither can any passiue power be in God. And to this effect speaketh S. Augustine when hee saith, *Dicitur deus omnipotens faciendo quod vult, nō patiēdo quod non vult:* that is, God is called Omnipotent, in doing what hee will, not in suffering what he will not.

*August. de ciuit. dei, lib. 5. cap. 10.*

*Q.* Some say that God can sin but he wil not, and that he can be subiect to passions, but he will not. And that he can do whatsoeuer can be imagined or thought, but he will not, what say you to those?

*A.* Of them I say nothing, but their opinion is both foolish and vngodlie. For God cannot doe anie thyng, whiche disagreeeth from his nature, and therefore hee can not sinne,

&c.



## The vse of Gods omnipotencie.

1. Ioh. 1. 5.

Deut. 32. 4.

Heb. 1. 13.

Rom. 9. 14.

Aug. de spiritu

& litera.

&c. not because his will is against it, but because it is against his nature and natural goodness, therefore do the Scriptures deny any iniquitie to be in God, and Saint Augustine saith to that effect, *Deus iniusta facere non potest, quia ipse est summa iustitia*, that is, God cannot be vniust, because he is most iust, and righteousness it selfe.

### Obiection.

But yet for all this, God doth in some sort will sinnes for he doth not permit it against his will. And besides that hee commaunded some things which were sinnes, as Abraham to kil his innocent sonne, and Shimei to curse Dauid, did he not?

### Answer.

So farre forth as God doth command, or will, or worke anie thing, that thing is not sinne in God. For he both willeth & worketh in great wisdom, and according to his most holy will. And therefore no action can bee sinne in God, but euerie action of God is most holy and good, and so sayeth the Scripture.

Psal. 145. 17.

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## The vse of Gods omnipotencie.

**Q.** To what vse serueth the doctrine of Gods omnipotencie?

**A.** The uses of this doctrine are many. It serueth,

1 To sustaine and strengthen our faith in Gods promises, that we should not doubt of our saluation, because God can do and hee will do what he hath promised. And hee hath promised eternall life to the faithfull. This did strengthen Abraham his faith greatly. For Paul saith thus of him,

## The vse of Gods omnipotencie, 25

him, hee did not doubt of the promise of God, through vnbeleefe, but was strengthened in the faith, and gaue glorie to God. Being fully assured *Rom. 4. 20.* that he which had promised was also able to do it, 21.

2 To stirre vs vp to pray, and to call for those things which God hath promised without anie doubting. For in our praiers we ought alwayes to haue before our eyes the promises of God, & the almightinesse of God. The leper was perswaded onely of Christs power, he knew not his will; and therefore he said: Lord, if thou wilt, thou canst make me cleane, and he was made cleane: how much more shal we obtaine those things which we aske if we be perswaded of his power, and doubt not of his promises. *Mat. 8. 2.*

3 To make vs vndergo the crosse with patience and cheerfulness, & to hope for helpe in the midt of death, because he which hath promised to hear and helpe vs, is able also to do it, though wee see not how: For he is omnipotent. *Psal. 50.*  
*Ioh. 10. 29.*

4 To keepe vs from despairing of any mans saluation, although he seeme to be reiected of God, & to make vs walke in faith & feare, because god is able to raise him vp that is down, and to cast vs downe that stand. And so Paul doth reason from Gods omnipotencie about the reiection and election of the Iewes and Gentiles. *Rom. 11. 23.*  
25.

5 It serueth to confirme all the articles of our Christian faith, the summe wherof are contained in the Apostles Creede.

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## Of God his wisdome or knowledge.

*Q* What is the next thing that is attributed to God after his omnipotencie.

E

A. That

## Of God his wisdom or knowledge.

A. That is knowledge or wisdom.

Q. *Why is this next?*

A. In verie good order it followeth. For if God can do all things, then he must needs knowe all things most perfectly, wherupon it commeth that such knowledge is called wisdom.

Q. *What is that knowledge which is in God?*

A. For the better vnderstanding of this attribute, we must consider that the wisdom of God is twofold. First it is absolute, and we doe so tearme it, because by it God can and doth simply and absolutely know all things from all eternitie.

Heb. 4. 13.

Psal. 94. 11.

Secondly, it is speciall, wherby he doth not onely know his elect childre, as he knoweth all things else, but also doth acknowledge them for his owne, and doth discern them from others, and loue them before others.

2. Tim. 2. 19.

Rom. 11. 2.

Matt. 7. 23.

Q. *Of which do the Scriptures properly speake, when they attribute wisdom to God?*

A. They speake then of his absolute knowledge, whereby hee doth not onely knowe alwayes and most perfectly himselfe, and the whole order of his mind; but also vnderstandeth and knoweth all his workes, and the workes of all his creatures, past, present, and to come, with all the causes and circumstances of all.

Q. *Howe doe the Scriptures speake of this absolute knowledge?*

A. The Scriptures speake of it two wayes, either of the knowledge it selfe, or else of the thinges knowne. And so they shewe 1 What, and what maner of thing it is: and 2 What thinges are knowne of God.

Q. *Now tell me what knowledge is in God, and what wisdom*

## Of God his wisdom or knowledge. 26

*wisdom doth best agree to his diuine nature?*

A. The best way to find out that, is first to consider what wisdom and knowledge doth not agree with his nature and essence: for his knowledge and wisdom are infinitely greater then any we can affirme to be in God.

Q. *How shall wee finde what knowledge is not agreeing with his diuine nature?*

A. This is the best way, we must consider and set before vs all the kindes of knowledge, and all the wayes and meanes whereby any knowledge is to be attained vnto amongst men and angels. Then shall we see that the wisdom and knowledge of God are farre more excellent euery way, then the most excellent that can bee found or thought vpon, amongst men and angels.

Q. *Declare then by what wayes and meanes [wee] know a thing?*

A. By two wayes or meanes, wee doe knowe all that wee doe knowe. One way is, by our senses, videlicet, by hearing, seeing, feeling, smelling, and tasting. An other way is by our vnderstanding.

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### Gods knowledge is not like mans knowledge.

Q. *Whether doth God know any thing by senses, or no?*

A. No. He can not, because he is not as a man, but is a spirite, and bodilesse, and therefore hath no senses.

Q. *Why then doe the Scriptures speake of the eyes and eares, &c. of God.*

E 2

A. Although

## Gods knowledge is not like mans knowledge.

A. Although the Scriptures do attribute eyes to God, whereby he beholdeth all things, and eares whereby he heareth all things, &c. yet indeed he hath none of all these, but these bee figuratiue speaches vsed for our capacitie, and vnderstanding, signifying that nothing is hidden from the Lorde.

Q. *Whether then doth God knowe things by vnderstanding, or no?*

A. Yea, but not as we do.

Q. *Why? what maner of knowledge is that which we haue by our vnderstanding?*

A. It is either an opinion, or a beleefe: or a skill and learning.

Q. *What is an opinion?*

A. An opinion is no certaine and euident knowledge of a thing, but is still doubtfull what to affirme or denie, and therefore such a knowledge is not in God: for he knoweth certainly.

Q. *What maner of thing is beleefe or faith?*

A. It is a certaine, but not an euident knowledge; for looke what we belecue onely, that we do not see nor knowe by the light of naturall vnderstanding, therefore it is no euident knowledge, but it is a certaine and true knowledge, because hee is most true which reuealed it vnto vs. For faith or beleefe is a most certain knowledge grounded vpon the report of another.

Q. *Whether doth this kinde of knowing things, agree with the nature of God, or no?*

A. No. For God knoweth all things in himselfe, and of himselfe, but not by the report of another.

Q. *What say you to skill and learning, that is both a*  
cer.

## Mans knowledge is imperfect. 27

*certaine and an euident knowledge of things, doth not that agree with the nature of God?*

A. Such knowledge doth not agree with his nature.

Q. *Why so?*

A. Because it commeth by knowledge that went before, and it is gotten by reasoning and debating of things, by defining and deuiding and searching out the causes of things. But in God is neither before nor after, first nor last, and God hath no knowledge after such a sort.

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## Mans knowledge is imperfect.

Againe our knowledge which way soeuer it be considered, whether it be a habite in vs, or an action in vs, is imperfect. For we know not all things, and those things which we do knowe, we knowe not all at once, but one thing after another, and yet still but in part.

1. Cor. 8. 2.

1. Cor. 13. 9.

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## How God knoweth all things.

Q. *Declare then in a worde howe God doth knowe all things?*

A. God doth most perfectly know and vnderstand all things at one instant, without any conceit of minde, altering this way or that way.

Q. *Al our knowledge is a thing distinguished from our minde and vnderstanding, is it so in God?*

A. No: For the knowledge or wisdom of God is a most simple and perfect essence, yea it is his very essence and substance, and God is all knowledge, all wisdom, and all vnderstanding, infinitely more then all men and Angels can conceiue.

## God knoweth all things.

*Q. Doth God know and understand euery thing particularly?*

*A. Yea, he knoweth the natures and properties of euery particular thing.*

*Q. How proue you that?*

*ch. I.*

*A. By the Scripture and by reason, for the scripture saith, that God sawe euerye thing that he made, that it was good: this is not spoken generally of all, but specially of euerye one creature. Againe, reason makes it manifest by three examples in the Scriptures.*

*ch. 2. 10.*

First, Adam gaue to euery liuing thing a proper name, according to his proper nature, whereby it appeareth that Adam had a distinct and a particular knowledge of euery thing. How much more then had God this especiall knowledge of euery parricular thing, who gaue to Adam whatsoever wisdome and knowledge he had!

*Kings. 4. 33.*

Secondly, Salomons wisdome was so great, that he was able to dispute, and did thereby dispute of the nature of all trees, plants, fishes, foules, wormes, beastes, and all naturall things, as one that was most skilfull in them. How much more then doth God know all things and their natures particularly, who gaue such wisdome to Salomon.

*Mat. 10. 29. 30.*

Thirdly, our Sauour Christ saith of the Father, that all out haire be numbred by by him, and that a Sparrow falleth not vpon the ground without the will of our heavenly Father, if not without his will, then not without his knowledge.

*Q. Whether doth God know all the motions of our will, and our thoughts?*

*A. Yea,*

A. Yea, God doth certainly know the motions of the wil,& the thoughts of the hart in all men and the issue of them all, which is manifest by these places of Scripture following. *Gen. 6.5. Psa.94.11. Pro. 21.1. Ier.17.9.10.* Hereof it is that we cite him to be a witnes of our harts, when wee sweare by him.

Q. *Whether hath God the knowledge of all euils or no?*

A. God knoweth all euils and sinnes, which ly lurking in all mens harts, and this is manifest by these places of Scripture following. *Gen.6.5. Psa.69.6. Job.11.11. Psa.90.8.9.*

Q. *What if he did not know all these euils?*

A. It is not possible but he must know them, for two causes.

1 First, if he did not, his knowledge were imperfect.

2 Secondly, if he did not know them, he could not be a iust iudge, neither could he reward euery one according to his workes and thoughts: which two to affirme were vngodly and blasphemous.

#### Obiection.

*That which is nothing, cannot be known: but sinne and euill is nothing (for it is nothing els, but a taking away or failing of the good, and it is a meere corruption) therefore sinne and euill cannot be known of God.*

#### Answer.

We know what is euill, and we know euill thinges, and we doe discerne them from good thinges, but wee knowe euill onely by his contrarie



## God knoweth those things which are not.

trarie, that is, *good*: as we know nothing by some thing, darkenes by light, death by life, sicknes by health, vice by vertue. Thus by the knowledge of good, euill is knowen euen to vs; and therefore seeing as God (who is the cheefe good) doth by himself know all good things, he must of necessitie, also know and vnderstand all the euill that is in all good things.

## God knoweth those things which are not.

*Q. Whesher may God know those thinges which are not?*

*A. God knoweth the things which are not, and he doth also truely knowe the thinges which shall neuer come to passe.*

*Q. What reason can you yeeld for this?*

*A. The reason is, because he knoweth al things by his essence, therefore he knoweth all thinges which are subiect to his diuine essence and power, and therefore also are possible, but shall neuer come to passe.*

*Q. But doth hee knowe them eternallye, or in time?*

*A. He knoweth them all eternally, that is, for euer and for euer he knew them, and doth know them, as the Scripture doth testifie.*

*Q. Can you make this manifest by any earthly comparison?*

*A. Yea, a builder by vertue of his arte doth conceiue in his minde the forme of a house, which house he wil neuer bulde: how much more can God doo the same? for God can make more worldes, and he knoweth that he can, and yet he doth*

*Rom. 4. 17.*

*1. Cor. 1. 5.*

*Eph. 1. 4.*

*1. Tim. 2. 19.*

God knoweth those things which are not.  
doth it not.

29

Againe, although there were neuer an Eagle in the Cittie, yet we can conceiue in our mindes what an Eagle is, much more doth God know all things which are not in act, and which neuer shalbe.

#### Obiection.

*This is something which you say, but your last similitude of the Eagle doth not holde: for therefore we keep the knowledge of an Eagle in our mindes, though all be gone, because the similitude of the Eagle, which was sometime in the Cittie, doth remaine still in our mindes and understandings. But what similitude can there be in the minde of God of those things which are not, which neuer were, and which neuer shalbe.*

#### Answer.

Yes, the very essence and being of God, is a similitude of all those things which may be, if he will: which hee must needs knowe, for he doth most perfectlye know him selfe. And thus if wee consider his power or almighty essence, all things should be done which he can doo, and doth know.

*Q. Then whether is his knowledge and power the cause of all things which are, which haue becne, and which shalbe?*

**A.** The onelye foreknowledge of God alone, which the Grecians call *Theoretica Scientia*, that is a knowledge beholding all things, is not the cause of things: But his foreknowledge with his will, which the Grecians call *Practica Scientia*, that is a working knowledge, that is the cause of things.

*Whether*

## The knowledge of God is certain.

*Q. Whether may the knowledge or wisdom of God faile or be deceiued at any time, or no?*

*A. The knowledge of God is most certain, and cannot any way be deceiued, for all thinges are knowen of God as they are, and all things are as they are known of God: and therfore his knowledge cannot any way be deceiued.*

*Heb. 4. 13.*

### Obiection.

*But thinges doo often change and alter, and therefore they are not alwaies as they are knowen.*

### Answer.

*A. Although thinges be changed and altered, yet God doth know thereof, and although they change and alter, yet his knowledge doth neuer alter nor change, neither is it vncertaine.*

## The knowledge of God is alwaies the same.

*Q. Whether may the knowledge which God hath, be encreased, diminished or altered?*

*A. No, it cannot, it is alwaies the same, firme and constant, and can by no means be encreased, diminished nor altered, for he neither forgetteth any thing, nor is ignorant of any thing, neither is any thing new vnto him: for the Scripture saith, that all thinges are alwaies manifest in his sight. Saint Iames saith, With God is no change nor shadowe of change, therefore his knowledge is alwaies one and the same. And Salomon saith, Many deuises are in a mans hart, but the counsell of the Lord shall stand.*

*Heb. 4. 13.*

*1am. 1. 17.*

*Pro. 19. 12.*

*Q. But*

*Q. But if his knowledge be alwaies one and the same, why doth the scripture say that the Lord will forget our finnes, and blot them out of his remembrance, and remember them no more?*

*A.* These and such like phrases of speech are not to be vnderstood of the simple knowledge of God, as though he should know them no more, but of his iudiciall knowledge vnto punishment. For although he doth know and remember our sins alwaies most perfectly, yet hee wil not know them nor remember them to bring them into iudgement, and so to punish vs for them, when we do truly repent: that is, they shalbe no more iudged or punished, or laide to our charge, if we be in Christ, then if he had quite and cleane forgotten them, & neuer did remember them. And these speeches serue to arme vs against dispaire & doubting of our saluatiō, being truly in christ.

*Q. Where is the wisdom of God specially of vs to be considered?*

*A.* The wisdom of God shineth vnto vs most clearly in his workes of creation and preservation in the world, and not onely in his workes, *Eccles. 3. 11.* but also in his Gospell, whereby he calleth and *Psal. 104. 24.* gathereth his Church out of the world, to be saued by his Sonne our mediator, Iesus Christ. *1. Cor. 1. 21.*

*Q. Was this saving wisdom of God knowne to the philosophers and naturall wise men of the world?*

*A.* No it was not, but only to the elect children of God.

*Q. Is the wisdom of God to be perfectly cōceined of vs? Math. 11. 25.*

*A.* No. Neither is it communicated to any creature, neither can be. For it is vncōceiuable as the  
very

## The vse of Gods wisdomē.

very essence of God himself is vnconceivable, and vnspokeable as it is: and his wisdom (as we haue heard before) is his verie essence, that is his verie Godhead or God himselfe, and that it is vnconceivable, the scriptures doe testifie.

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*Psalm 14.7.8.*  
*Rom. 11.33.*

## The vse of Gods wisdomē.

*Q. What vse may we make of this doctrine?*

*A.* First, by this doctrine of Gods vnspokeable knowledge and wisdom, the true God is discerned from all false gods, & from all things made. For that is no God which hath not this diuine knowledge and wisdom, which the scriptures do attribute to God.

2 Secondly, seeing our God is such a God as knoweth all things that are done, saide, or thought, and seeth into the most hidden corners and thoughts of our hearts: We must studie and learne hereby to driue all hypocrisie and dissembling from vs, and to open our hearts to God of our own accord, and to beseech him in his sons name to cleanse vs from our secret faults.

3 Thirdly, it must make vs to walke alwaies before the Lord according to his will reuealed in his word, with great feare and reuerence, as men alwaies in his sight and knowledge.

4 Fourthly, it serueth to cōfirm our faith & trust in the prouidence of God. For although we know not what to do, nor how to do, nor what shift to make in dangers and necessities, yet God doth, and hee hath knowledge inough for vs though wee be ignorant, and his wisdom shall suc-

cour

## God is truth.

31

cour our foolishnesse, if we do truly and faithfully serue him. *Psalm. 103. 13.*

14.

5 Fifthly, this should be our cōsolation against the feare of hell & dispaire, and should vphold in vs the certaintie of our saluation, because this knowledge and wisdom of God, ioyned with his will to saue vs, is firme and constant, and hee knowing all his elect, wil not loose one of them that are in Christ his sonne. *Ioh. 17. 12.*

*2. Tim. 2. 19.*

*Ioh. 10. 27. 28.*

19.

## God is Truth.

*Q. What is attributed to God after his wisdom?*

*A.* As God is wisdom, and knowledge, So is he true, and Truth it selfe.

*Q. What is the Truth of God?*

*A.* For the better finding out of this matter, we must first consider the diuers significations of this word, Truth.

*Q. Declare then what you meane by Truth?*

*A.* It cannot better appeare then by his contraries. For

1 True is contrarie to false, and truth is contrarie to a lie.

2 It is put for sinceritie and simplicitie, the cōtrarie wherof is counterfeiting & dissembling.

3 It is vsed sometime for iust and equall dealing, and is contrarie to wrongfull & vniust dealing, as in *Deut. 32. 4.*

4 Truth is taken for faithfulnessse and constancie in keeping promises, and then it is opposed to wauering and double dealing.

*Q. But how is it taken when we speake of it as it is in God?*

*A.* Which

## Truth diuerfly considered.

**A** Which way so euer it be taken, and whatsoever it signifieth it doth most properly agree with the nature of God. For

1 In God is no falshood nor lying.

2 In God is no counterfeiting nor dissembling, so pure is he.

3 In God is no iniust dealing, for he is most iust and righteous.

4 In God is no inconstancie, for hee is most faithfull in his promises.

And yet these are not vertues which differ from his essence and nature, but they are his verie essence and nature, and therefore he is rightly called not onely true, but Truth it selfe.

---

## Truth diuerfly considered.

*Q. Well: you haue satisfied mee for the diuers meanings of the word, now shewe mee how many waies the thing it selfe (that is truth it selfe) may be considered.*

**A.** Truth it selfe is two fold, or may be considered two waies.

The first kinde of truth is that, which is set downe by the morall Philosophers, and is reckoned by them amongst morall vertues.

The second kinde of truth is that, which is described by the naturall philosophers & deuines.

*Q. Declare first what vertue Truth is, as it is considered by the morall philosophers?*

**A.** It is a vertue, which is a meane between arrogancie and dissembling.

*Q. Shew what difference there is amongst them all three?*

**A.** Arrogancie doth boast of more & challenge more

more to him selfe then he hath indeed, dissimulation or faining doth make men beleue that hee hath lesse of euerie thing, or any thing, then hee knoweth that hee hath: but truth doth not faine more nor lesse then he knoweth in himselfe. So that this morall truth is a vertue which makes men readie to heare and speake true things, and will not suffer men to speake either more or lesse (when they do speak) of themselues or of others then they know.

*Q. And is God such a Truth?*

*A.* Yea, such a kinde of truth doth most properly agree with the nature of God. For he neuer reported more of himselfe then he hath in himselfe, and he neuer promised more then he is able to performe.

*Q. What way, or after what sort do the natural philosophers and deuines consider of truth?*

*A.* Three waies. First, as it is in the minde or vnderstanding, whether it be of God, or men, or Angels. 2. As it is in things themselues. 3. As it is in wordes, whether deuine or humane, whether they be spoken or written.

*Q. What call you Truth as it is in the mind of God?*

*A.* It is nothing els, but a perfect and an eternall knowledge, which God hath of all thing, according to which all things are made and done, and in God it doth not proceede from things, but is the cause of things.

*Q. What is that truth which is in things?*

*A.* All things are called true things so far forth as they agree with the forme and patterne set downe in the minde, which forme and patterne in God is nothing els, but his diuine foreknowledge and eternall decree.

*Q. Make*



## Truth diuerslie considered.

*Q. Make it plaine by some familiar example.*

*A. The Carpenter which buildeth a house, first conceiue the plot & forme therof in his mind, and hee calleth that a true house which is built according to the forme first conceiued in his minde: So, those things are true thinges, which agree with the minde and will of God.*

*Q. What is truth as it is in wordes spoken or written?*

*A. We say that words are true, or there is truth in wordes, so farre forth as they are conformable or agreeable to the knowledge which went before in the minde: that is when wee speake as we knowe and thinke, or when the minde and the tongue agree together. For to speake otherwise then we thinke, is to lie. Wherevpon Saint Augustine sayth: *Mentiri, est contra mentem ire*: that is, to lie, is to go against our owne knowledge, as Ananias did.*

*Acts 5.3.*

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## How many wayes God is called truth.

*Q. You haue declared howe many significations there are of the worde Truth, and howe many kinds of truth there are. Now shew how God is called Truth?*

*A. God is Truth in himselfe, in his workes, and in his words.*

*Q. What meane you when you say that he is Truth in himselfe?*

*A. I meane that he is most truly that, which he seeth and knoweth himselfe to be, that is a most perfect, pure and eternall essence, from whence all other things haue their being.*

*Q. Declare this by a contrarie?*

*A. That*

## How many waies God is truth. 33

A. That which seemeth to be, and is not that indeed which it seemeth to be, is not a true thing, nor a truth, but a false thing: as a face in a glasse is a false face, and those Idols which were called Gods, were false Gods, because they were not that, which they seemed to be: therefore God is truth it selfe, because he is by himselfe, and hath his being of himselfe, and is his owne essence.

And therefore because God is truth, whatsoever he doth say, concerning himselfe, that he doth truely speake of himselfe: and he is indeed such a God, as the Scriptures doo shewe him to be: that is to say, he is truely God, he is truely omnipotent, he is truely wise, and truely iust, and truly mercifull. &c.

*Q. How is God truth in his workes.*

A. God is truth in all his workes, aswell in his ordinarie workes of creating and gouerning the worlde; as in his extraordinary workes of miracles, &c. For first all his workes are true workes, wherein is no colouring nor counterfeiting.

*Q. As how for example?*

A. For example sake, the firmament, with the Sunne, the Moone, and the Starres are indeede a true Firmament, a true Sunne, &c. Gold is truly Golde, men are men indeed: Againe, being iustified by Christ, we are truely iust before God: being adopted to be his Sonnes, we haue more then the names of Sonnes, we are the true sonnes of God: faith being giuen of the holye Ghost, is true faith indeed, and so are all the rest of Gods workes and giftes.

*Q. Can you make this more manifest by the contrarye?*

F.

A. Yea,

## How many wayes God is truth.

A. Yea, for on the contrary, the works of Sathan haue a shew of faith, but haue not truth in them: as for example, he seemeth sometimes to be an Angell of light, but is not: and all his miracles which he wrought in poperie by the Monks and Friers, and in Turkey by Mahomet, were not true miracles, but illusions and counterfeite things, wherwith their Legendes, which set forth the liues of their Saintes, are fraught full: and therfore Paule calleth them lying wonders, &c. Iohn calleth their doctrine & learning the deepnes of Sathan, but he addeth (as they say) not as it is indeed, but as it seemed to be.

2. Thes. 2. 9.

Apo. 2. 24.

Q. *How els is God truth in his workes?*

A. Whatsoeuer he workes in vs, or performeth for vs, it is in truth and not in hipocrisie, and he neuer repenteth him of these workes.

Q. *How is God truth in all his wordes?*

H. Two waies, First in the word incarnate, for he is indeed the true sonne of God, and the true God, a true Prophet, a true Priest, and a true King: wherupon he is called *Aletheos Theos*: that is, that verie and true God: and therefore Christ doth worthily call himselfe, the truth, not onely because he was the accomplishment of all the promises, but also because he was the true God, and the true Sauour.

1. Iohn. 5. 20.

Joh. 14. 6.

Q. *How els is God truth in his wordes?*

A. God is also true and truth in his wordes, spoken and written by his Prophets and Apostles: Therfore Paule saith, that God is truth and iustified in all his sayings: and Dauid saith, that the testimony of the Lord is sure or faithfull; that is, true and certaine, and full of credit.

Rom. 3. 4.

Psa. 19. 7.

Q. *What*

## Why God is called a God of truth. 34

*Q. What is the summe of all?*

*A.* Therefore I conclude, that God is not onely true, but truth it self in himself, in all his works, and in all his words.

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## Why God is called a God of truth.

*Q. Declare breesely why God is called a God of truth?*

*A.* He is called a God of truth in 5. respectes.

1 Because he hath a true and certaine knowledge of all things. *Heb. 4. 13.*

2 Because he faineth nothing, but it is indeed his truth and his will which he openeth vnto vs. *Rom. 3. 4.*

3 Because he neuer changeth his minde. *Psa. 89. 34.*

4 Because that doth euer come to passe which he speaketh. *Mat. 24. 35.*

5 Because he is the author and preseruer of truth, and an enemye to all lyes and dissembling.

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## Truth is but one, and yet many.

*Q. Whesher is there any more truth then one, or no?*

*A.* To this question I answer, that there is but one truth, and yet there are many truths, but in diuers respects, and in diuers considerations.

*Q. Shew how there is but one, and yet many.*

*F 2*

*A. For*

## Truth is but one and yet many.

A. For the better vnderstanding of this poynte, we are to consider that there is truth in Gods vnderstanding, truth in mans vnderstanding, and truth in the things themselues which are vnderstood and knowen.

In Gods vnderstanding is truth most properlye first of all and cheefelye, as the cause of all things.

In mans vnderstanding truth is also properly, but at the second hand, *id est*, it is conceiued by other things.

In the things themselues, truth is saide to be, but yet improperlye: that is, as they are agreeable with the knowledge & vnderstanding which is in God, or as they are referred to the vnderstanding which man hath of them.

*Q. What doe you gather of all this?*

A. If therefore your question be of truth as it is in God and is God himselfe; then there is but one onely: but if your question be of truth as it is in mans vnderstanding, then there be many truthes, as there be many things which be vnderstood, and many waies and meanes, whereby we doe come to the vnderstanding of them: but if you consider truth as it is in the things themselues, then look how many things there be, so many truthes there be.

*Q. But yet all these truthes are deriued from Gods truth, are they not?*

A. Yes, all truthes are deriued from the firste truth which is God: and doe depend vpon it euen as one face looking in manye glasses at once, doe cause many faces, or similitndes of faces to appeare: all which are deriued from that one first face

## Truth is but one and yet many. 35

face, for take away that face and take away all the rest which did appeare before, although the glasses remaine still in their places. *Simile.*

*Q. I would gladly see the truth of this point made manifest by an other propertye, which is in God.*

*A.* That may easlye be done by that goodnes which is in God, for there is but one cheef & first goodnes which is God himselfe, & of this one are al other goodnesse whatsoeuer. And yet whē we consider the things created, we cannot say there is one goodnes common to all, and of all alike: but there is one goodnes of one man, another hath his goodnes which is better then the first. There is one goodnes of bread, and another of wine, one of fire, and another of water, for all thinges haue not alike goodnes, neither are all thinges good for one thing. And yet that goodnes which is in euery one of the, is deriued from Gods goodnes, which is the first, the cheefest, the highest, and one onely. And so we say of the truth which is in God, and God himselfe, and of the truth which is in thinges created, and is deriued from Gods truth, or from God himselfe.

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## Truth is eternall and not eternall.

Question.

*Whether is truth eternall, or no?*

Answer.

*A.* That trueth which is in God, and which is God, is eternall: but truth (as it is in men) is not eternall.

F 3

Q. What

## Trueth is eternall, and not eternall.

*Q. What reason have you for that?*

*A. That trueth, as it is in mans vnderstanding, is not eternall, I proue it by many reasons.*

First, the things (whereof knowledge & trueth is bredde in mans minde) are created in time.

2 The minde it selfe (wherein trueth hath his proper place) is created in time.

3 Trueth it selfe is created and begotten in time.

4 Lastly, the minde of man doeth not perceiue all things, or the truth of all things at one time; Therefore truth which is in the minde and vnderstanding of man (as it is in the minde of man) cannot be eternall.

*Q. Why doe you say (as it is in the minde of man) is cannot be eternall?*

*A. Because the same trueth which is now in the vnderstanding of man, was from all eternitie in the vnderstanding of God. As for example, that God is good, iust, almightie, &c, is a trueth, which is now in the mind and vnderstanding of a godly man, but it was not alwaies in his minde: but in the knowledge and vnderstanding of God, it hath beene alwaies, and for euer.*

*Ephes. 3. 5.*

Hereupon Paul writing of the calling of the Gentiles, saith; that it was a mysterie, or a secrete hidden in God: but afterwards in time was reueled to men by his spirite: therefore trueth is in God eternall, but in men it is temporall, because it is reuealed in time.

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## Trueth spoken by contraries.

*Q. And hath not God a time for to come by the trueth of things?*

*A. No.*

## Trueth spoken by contraries. 36

A. No. For God doeth know all things in one simple or single knowledge, in one act, and in eternitie it selfe, but so doe not wee: and besides that, one and the selfe same thing may be diuersly vnderstood of vs, and in respect of times and seasons, either past, present, or to come, may be both true and false.

Q. *Declare how that can be by one example.*

A. I put for example the comming of Christ, after this sort: To say that Christ shall come and take flesh vpon him, was a true saying in the time of our fathers, before the comming of Christ: but to say so now, is not a trueth, but a lie.

On the contrarie, to say that Christ is come in the flesh, is now a trueth, which before his comming, had been false.

Q. *But what conclude you by this example.*

A. By this we may see, that as men haue the trueth of things in time, and but for a time: So this trueth of things amongst men, doth alter according to circumstances of times: But in God these differences of times cannot be: for hee hath the true and certaine knowledge of all things at one instant, and from euerlasting.

Obiection.

*If God be anemie to all falshood & dissimling, why doeth he say, if a Prophet be deceiued, I haue deceiued him. \* And that he put a lying spirit into the mouth of Achabs Prophets.*

*Ezec. 14. 9.*

*1. Kings 22.*

Answer.

God did not deceiue them by putting lies into them: but in his iust iudgement he gaue them ouer to be seduced by the deuill.

Q. *But his will was that they should tell a false tale.*

F 4

A. Yea,



## Truth spoken by contraries.

A. Yea. But he willed it to diuers ends, and not to deceaue.

Q. *Shew vs how.*

A. God fortold victorie to Achab by the contrarie, thereby to punish him for not obeying the Lord, by deliuering to be seduced by the deuill. The false Prophets foretolde victorie to Achab to flatter him: the deuill to destroy him.

Q. *Yet God spake by contraries, and is that truth?*

A. Euery contrarie speech is not sinne. For sometime there is a figure vsed therein, which is called amongst the learned *Ironia*, and as Zanchius saith; *Omnis Ironia non est vitiosa*: that is, euery ironicall, or contrarie speeche, is not vnlawfull.

Q. *When is it lawfull and good?*

A. If it tende to instruction, and not to seduce & deceaue men, then it is good and may be vsed. Examples whereof wee haue in \* God himselfe, and in Elias \* mocking the Priestes of Baal, and in the Apostle \* Paul, who when he would reprove the follie of such as did boast of such thinges as they had not, he did greatly abase himselfe, and aduance the Corinthians by such a kind of speaking.

Gen. 3. 22

1. King. 18. 27

1. Cor. 4. 10.

2. Cor. 12. 6.

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## Of Gods will.

Q. *After God his truth, what doe you consider next in God?*

A. As there is truth in God, so he hath a will, which is also his very essence and being.

Q. *Is there anie profite in the knowledge of God his will.*

A. Yea

A. Yea, great profite. For to knowe what God will haue vs to doe, and what he wil doe with vs, and for vs, is a thing wherein standeth our saluation. Therefore we are willed by the Apostle, to enquire diligently after the same.

*Rom. 12. 2.*

Q. But the same Apostle in the Chapter before, saith; Who hath knowen the minde of the Lord? or who was his counsellor? That is to say, none. Therefore it seemeth that the will of God cannot be knowen, and consequently, that it may not be sought after.

A. Indeede by that we learne not to search into the secreete counsels of God, which hee neuer reuealed in his worde, neither hath promised to reueale in this world: but after the reuealed will of God, which he hath vouchsafed to make knowen in his word, we may and ought to enquire of God. As for the will and counsell which hee hath kept to himselfe, we may admire and adore it with Paul and Dauid: but that wee may not search after it, is manifestly prooued by these places following. *Acts 1. 7. Exo. 33. 18. 19. Job. 21. 23*

*Deu. 29. 29*

*Rom. 11. 33*

*Psal. 36. 7*

Q. Whether can Gods secreete will be knowen, or not?

A. If he doth reueale it, it may.

Q. How doth God reueale his secreete will?

A. Two waies. Sometimes by his Spirite: as when he shewed his prophets many of his iudgements that were to come.

Sometime by the thing it selfe which hee wil-  
leth, or by the effects of his will: as when a thing  
doth fall out which was before vnknown. As  
for example: a man doth not know (before it  
come) whether he shalbe sicke or not, or of what  
disease, or when, or how long: but when all these  
things are come to passe, then it is manifest what

was

## Of God his will.

was Gods will before concerning that matter.

*Q. Shew me what is our duetie in respect of this secret will of God.*

*A.* Our duetie is two-folde. First, we must not curiously search after the knowledge of it, but worship & reuerence it. Secondly, before it be made manifest by the effectes, wee must generallie rest quietly in the same.

*Q. Shew me how by an example.*

*A.* Thus, A Christian must resolue with himselfe, whatsoeuer the Lord will doe with me, whether I liue or die, whether he make me rich or poor, &c. I rest content with his good will and pleasure.

*Q. What must we do when his wil is reuealed unto vs?*

*A.* Then much more we must rest in it, and bee thankfull for it, as Iob was, who saide; The Lorde hath geuen, & taken, euen as it pleased the Lord. and so forth.

*Q. What call you the reuealed will of God?*

*A.* The reuealed will of God is twofolde. The one is that which is properly reuealed in the law: that is, what God requireth to be done of vs, and therefore it is called the lawe. And after this we must enquire.

The other is in the Gospell, which sheweth Gods will towards vs, and what he hath decreed of vs in his eternall counsell, as touching our saluation.

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## How God his wil is reuealed.

*Q. God indeede by his Lawe hath made it known what his will is, that of vs must bee done and fulfilled.*

*Bur*

*But hath he reuealed in his word, what is his will and pleasure towards vs?*

A. Yea, he hath so, and that is proued by these places of scripture following. Ioh. 6. 40. Ephe. 1. 5. Matth. 3. 17. Ioh. 5. 39. And after the knowledge of this will of God, we must diligently enquire.

*Q. But whether may this will of God be knowne of vs, or no?*

A. Yes it may: For as it is reuealed in the scriptures, so it is also confirmed, & sealed before our eyes in the Sacraments, and the daily benefites which we receiue from the Lord.

*Q. And is this sufficient to perswade vs to beleene his will?*

A. No, for except the lord doth perswade vs by his holy spirit; we shal neither belieue it, nor know it, as appeareth by these places of scripture. 1. Cor. 2. 16. Matth. 11. 25. But if we haue the spirit of God, there is no need to go vp into heaven, or to go beyond the sea to know it: because the word is near vnto vs in our hearts, as Paul saith. Rom. 10. 16. For touching the matter of our saluation, the wil of God is so clearly laid open, in the preaching of the gospel, that it needes not to be more cleare.

*Q. If at any time wee cannot know nor understand this will of God as touching our saluation, in whom is the fault?*

A. The fault is in our selues, and the reason is, because we are carnall and naturall, and destitute of the spirit of Christ. For Paul saith, The carnall and naturall man cannot perceiue the things of God, but if the spirit of Christ doth come, & open our vnderstanding, and correct our affections, we can no longer doubt of his will, And therefore the  
Apostle

1. Cor. 2. 14.

## Gods will reuealed to the Elect.

Apostle immediatly after addeth and saith, But we haue the minde of Christ.

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## Gods will reuealed to the Elect.

*Q. Whether is this will of God made knowne to euerie one of Gods children particularly, or no?*

*Galat. 2. 20.*

A. Yes it is, For Paul hauing the spirit of Christ, saith, that this will of God was manifested vnto him, when hee saith, Christ loued mee and gaue himself for me. And to the Corinthians he saith, But God hath reuealed therein (*id est*, the ioyes of heauen) to vs by his spirite.

*Q. How doth this proue that wee can haue this knowledge?*

A. Verie well, For if all the elect are led by the same spirite that Paul had, it will also perswade them of this will of God, as well as Paul.

*Q. But how prooue you that they haue the same spirite?*

*Isay 59. 21.*

A. That the same spirit is giuen to all the elect, I proue it out of the Prophet Esay, who saith thus, My word & my spirit shall not depart from thy mouth, nor from thy seede for euer: which is such a blessing, as no blessing can bee desired in this world greater, more excellēt, nor more heauenly. For when wee are once armed with the knowledge of this will of God, wee shall passe through fire and water without anie danger, wee ouercome the world & death, and triumph ouer our enemies, as Paul did.

*Rom. 8. 38. 39.*

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## How the will of God is but one.

*Q. Whe.*

*Q. Whether are there more willes in God then one, or no?*

*A.* The will of God in some respects is but one, and in some respects it is manifold.

*Q. How is it but one?*

*A.* For the better determining of this point, we must first consider how many significations there be of this word, *Will*, in God.

1 It signifieth the facultie or abilitie of willing: and this facultie or abilitie of willing in God, is God himselfe, and the very essence of God, and so his will is but one.

2 It signifieth the act it selfe of willing, and if it be so taken, it is also but one. For God doth in one, and that eternall act will whatsoeuer hee will.

3 It signifieth the free decree of his wil concerning either the doing, or the suffering of anie thing to be done, if we take it in this sence, the will of God is still but one, and that eternall and immutable.

*Q. May we call the decree of Gods will, the will of God?*

*A.* Yea very well, as the Testament of one (that is deceased) is called the last will of the Testator, because it is the firme and last decree of the Testators will and minde, concerning the disposing of his goods. And the scriptures do make the wil of God and the counsell or decree of his wil, to be all one: as appeareth in these places following. Esay 46.10. Act. 4. 27. 28. Ioh. 6. 40.

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How the will of God is manifold.

*Q. How*

## How the will of God is said to be manifolde.

*Q. How is the will of God manifolde?*

*A.* There be two respects cheeflie, for which respectes the will of God is said to be manifolde or more then one.

First, for the diuers kindes of thinges which God doth wil, & hereof it is that it is called some time the will of God, concerning vs; and sometime the will of God done by vs. The first is his fauour and loue towards vs in Christ Iesus, in which he willet and decreeth, that we shalbe saued through his Sonne: of this Christ speaketh *Ioh. 6.40.*

The other will which he will haue done of vs, is that which is expresse in his worde, and that is to beleue in Christ, and to walke in his lawes: of which Dauid saith thus; Teach me to doo thy will, because thou art my God. And Paul saith, Thou knowest his will, that is his lawe.

*Q. Which is the other respect, for which God is saide to haue many willes?*

*A.* Secondly, the will of God is said to be manifolde and diuers, for that those thinges which he doth wil, he doth seeme to will them after diuers sortes, and not after one, and the same manner.

First, after one manner he doth wil good thinges, and after another manner he doth wil euill thinges.

*Q. Shew how that is?*

*A.* He willet good thinges properlye and absolutely by themselues, and for themselues; he willet euill thinges for another end, and that is for good too, and the first is called the good will of God, and acceptable to himselfe: the latter is called the permissiue will of God, or a voluntarie

per-

*Ps. 143. 10.*

*Rom. 1. 18.*

*Rom. 12. 2.*

## How the will of God is said to be manifolde. 4

permission in God, because he is not constrained or compelled against his will, to will them.

Againe, some thinges he willeth simplye and absolutely, some thinges he seemeth to will conditionally, and some thinges he reuealeth at one time, some at another, and some thinges he doth for which he giueth a reason, for some of his doinges hee giueth no reason: and some things are secret to himselfe, onelye and for euer.

*Q. Why then belike you graunt that there are in God many willes?*

A. No, I deny that, for although in those afore said respects the wil of God is said to be manifold for our vnderstanding: yet for all that, in deed and in truth the will of God is but one only, and that most constant, eternall, and perpetuall.

As for example, he willed some thinges in the olde Testament, he hath willed other thinges in the new Testament: yet one and the same will in God decreed both. Againe his will was that some things in the old Testament should last for a time: that is, to the comming of Christ, or as th'apostle saith, to the time of correction: he willeth that the thinges of the new Testament shall last to the end of the worlde, and yet one will in God decreede both these, from cuerlasting.

Againe, although God seemeth to vs to will some thinges absolutely and simplye, and some things conditionally: yet in truth to speake properly, al things whatsoever God willeth, he willeth absolutely and simply.

And



God his precepts are of two sortes.

And whereas hee is said to wil some things conditionally, that is to be referred to the manifestation of his will, for there is not in God any conditional wil, but only in his law, which openeth his will in this and that sort, vpon this and that condition, for a conditional wil in God is against the nature of his eternall wisdome and knowledge.

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God his precepts are of two sortes.

Obiection.

*God commandeth many thinges to be done, which are not done: so that there is one will declared in his worde, and there is another in himselfe, forbidding or hindering that, which hee commaunded in his lawe: and therefore there are in God many willes.*

Answer.

The things which God commandeth are of two sortes: Some are absolutelie commanded, without any condition expressed or concealed: as, that Moses should cause all thinges about the Tabernacle to be made according to the paterne geuen him in the mount. Other some thinges are commaunded and set down with condition, as when Christ said: If thou wilt inherite eternall life, keepe the commaundements. And the law saith, doe this and this, if thou wilt liue: and these are propounded conditionally to all, aswel the elect as reprobate.

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God his absolute will is alwaies one  
and the same.

Q. And are they propounded to both after one sorte?

A. No

Gods absolute will is alwaies one and the same. 41

A. No, not so, for although they be giuen to the elect with condition, yet the wil of God in them is absolute, for Gods will simplye is, that all his elect shalbe saued, if not alwaies, yet at the last. And because of their owne strength they cannot doo the commaundementes of God, therefore God doth giue them strength by his spirite, and because by his strength they cannot do Gods will perfectlye, therfore it is fulfilled for them by Christ, which is made theirs by faith, and in whom God doth accept their broken and vnperfect obedience, as if it were whole and perfect.

But as for the wicked and reprobates, it is not so with them, for although God doth giue them a law to obey, and doth promise them life, if they do obey it: yet his will to them is not so absolute, that they shall keepe them, neither shall they obtaine the promise either in themselues, or in Christ.

*Q. But doth not God mocke and delude the reprobate, when he willet them in his lawe to doo this and that, which yet is not his will to be done?*

A. No, he doth not delude them: for although he doth shew what he will absolutely haue done of them, (which is properly his wil indeed) yet by his law he doth teach what is their duetie, and the duetie of all men; adding moreouer, that whosoeuer shall neglect and faile in this their duetie, he sinneth greuouslye against God, and is guiltie of death.

*Q. Can you make this plaine by some instance or example, or any parable in the Scripture?*

A. Yea, it is manifest in the parable of the kings

G.

Supper,

Gods absolute will is alwaies one and the same.

Math. 22.

Supper, and the bidden guesstes. They which were first bidden and came not, were not deluded by the King, because he signified vnto them what he liked, & what was their dutie: but yet he did not commaund that they should be compelled to come in, as the two sorts were which were bidden afterward. Where we see that the kings will was not a like in bidding the first, as it was in the second, for in calling the latter sorte; his will was absolute, that they should come indeede, and so caused that they did come: but to the first hee onely signified what he liked, if they had done it.

*Q. How doo you apply this to the matter in question?*

A. I apply it thus, As it cannot be saide, that the first bidden guesstes were mocked by the King, although his will was not so absolute for their comming, as it was in calling and commaunding the second sorte of guesstes: so it cannot be saide, that God doth delude & mocke the reprobate in giuing them a law to obey, although it be not his absolute will that they should come and obeye the law; for it is sufficient to leaue them without excuse, that they know what is acceptable to god, and what is their dutye to God, who hath absolute authoritie and power ouer them, and ouer all.

Obiection.

*God commaunded Pharaο to let Israell goe, and yet his will was to the contrarye, therefore there were two*

contrary

## How many waies sinne is considered. 42

*contrarie willes in God, one revealed, the other concealed.*

Answer.

It followeth not, for the will of God was one only, and most constant, and that was that Israell should not be sent away by Pharao. And so that was fulfilled.

As for the commaundement giuen to Pharao, it was a doctrine to teach Pharao what he must haue done, if he would auoide so many plagues, and yet shewed him his dutie, and what was iust and right to be done, but it was no testimonie of the absolute will of God.

*Q. Whether doth God will euill, or sinne, or no?*

A. Before we can answere to this question, we must consider of three things.

- 1 How many waies sinne may be considered.
- 2 How many things are to be considered in sinne.
- 3 How many waies one may be saide to will a thing.

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## How many waies sinne is considered.

*Q. Goe too then, shewe first how many waies sinne is to be considered.*

A. Sinne is to be considered three waies.

- 1 As it is of it selfe sinne, and striuing against the law of God.
- 2 As it is a punishment of sinne, that went before: for God doth oftentimes punishe one sinne with another.
- 3 As it is the cause of more sinne following.

*Rom. I. 26.*

G 2

for

## How many waies sinne is considered.

for one sinne doth beget another, as one Deuill called 7. Deuils.

2.1ncj.2.II.

*Q. Now declare how many things you do consider in sinne?*

**A.** In euery sinne there be 3. things.

1 The action, and that is either inward or outward.

The action which we call inward, is threefolde. either of the minde, as euill thoughts: or of the hart, as euill affections and desires: or of the will, as an euill choise, or consent to sinne. The actions which we call outward, are the actions or workes of the senses, fighting against the law of God.

The 2. thing in euery sinne, is the deformitie or corruption of the action, that is, when the action doth decline from the rule of Gods law; and this properly is sinne, or the forme of sinne.

The third thing in euery sinne, is the offence or guiltines therof, wherby the partie offending is bound to vndergoe punishment. This guiltines and obligation (wherby we are bound to vndergoe the penaltie of sinne) hath his foundation in sinne it selfe, but it ariseth from the iustice of God, who in his iustice rewardeth sinne with death, as iustice indeed giueth to euery one his due.

Rom.6.23.

*Q. Now come to your third point: and shew how many waies one is said to will a thing.*

**A.** Wee are saide to will a thing two waies, either properly for it selfe, or improperly for another end.

*Q. What meane you by a proper willing of a thing?*

**A.** We

## How many waies sinne is considered. 43

A. We do will a thing properlye for it selfe, or for it owne sake, when the thing which we will or desire, is of the owne nature to be wished and desired: as for the body, health, food, apparrell, and such like: or for the Soule, faith, repentance, patience, &c. We doo will a thing improperlye, when the thing which we will, is not of it selfe to be wished: but yet we will haue it for some good that may come thereof, as for example: we will the cutting of some member of the bodye, not because of it selfe it is to be wished, but for the health of the body, which doth followe that cutting.

*Q. What difference is there betweene these two willes?*

A. There is great differēce, for those things which we wil, properly we loue & approue them, we incline vnto thē, and we delight in them: but that which is knowen of it selfe to be euill, our will is not carried vnto that with loue and liking, but doth decline from it: and wheras a man willet a member of his bodye to be cut, or cut off; wee maye rather call it a permission, then a willing, and yet a willing permission.

*Q. You haue shewed how many waies sinne is to be considered: how many things are to be considered in euery sinne, and how we are saide to will a thing: now let me heare what you say to the matter in question, that is, whether God doth will sinne or no?*

A. Before I answer directly to your question, I think it not amisse to shewe what euery one must carefully take heed of in answering to this question: for in answering there is danger.

## Two dangerous points.

*Q. Let me heare what dangers must be auoyded in answering.*

*A. There are two, and euerie one must auoyde them, and sayle betweene them, as between two dangerous rocks.*

*Gen. 3. 12.*

The first is this, wee must take heede, least we make God the authour of sinne, by affirming that he willeth sinne, as the Libertines doe, and as Adam did: for that were the next way, not onely to put of our sinnes from our selues, and lay them vpon God; but also to cast of all conscience of sinne, and all feare of God: then the which nothing can be more blasphemous against God, or pernicious to our selues.

*Question.*

*What is the second thing to be auoyded?*

*Answer.*

The other is this, wee must take heede that wee affirme not any euill to be in the worlde, which God knoweth not of, or whether God will or no, for that were to denie Gods omnipotencie, and all knowledge.

*Question.*

*These are two dangerous rocks, and heresies indeede, but nowe I expect a direct answer to the question.*

*Answer.*

That cannot be at once, but by going from point to point; according to our former distinctions of sinne, and willing.

*Quest. Very well. Then declare first of all, what thinges God doeth properlie wil, which of themselves are to be willed.*

*A. God doeth first and chieflie will himselfe, that*

## Two dangerous points.

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that is, his own glorie and maiestie, as the end for which all things are: and this hee is saide to will properly; that is, he loueth it, aduanceth it, and delighteth in it, & to this purpose serue all those Scriptures which commande vs to sanctifie his name, and to aduance his glorie, as in *Esaï*, 48.

*I I. Pro. 16. 4. Rom. II. 36. I. Cor. 10. 31.*

Secondly, besides him selfe he doeth properlie will all other things which he made, and which he doth himselfe, in so much as he doth approue them, & loue them, as appeareth by these places following; *God sawe all that he made, and it was good:* and therefore gaue a commandement, that one should preserue another by multiplying and increasing. Againe, it is said, *Whatsoever the Lord wil, that he doeth,* therfore whatsoever he doth, that he will. And although hee hateth euill, yet he doth properly will and loue that good which commeth of euill: that is, his owne glorie, and the saluation of his people.

*Gen. I. 3.*

*Psal. II. 3.*

*Q. Whether doeth God will punishment, or no?*

A. Yea, his will is the first and efficient cause of all punishment, which is proued by this reason & argument; *Every good thing is of God.* Every punishment, being a worke of iustice, is a good thing: therfore euery punishment is of God, and hee doeth will it.

*Q. What say you then to the words in Ezechiel, I will Ezech. 18. 23. 3 not the death of a sinner?*

A. That place is to be vnderstood onely of the elect, for properly indeed God doth not will their death, & therfore to keep them from death, meaning eternal death, he geueth them repentance.

*Q. Whether doeth God will sinne, as it is a punishment*



## God doth not properly will sinne.

*of sinne that went before.*

A. Yes he doeth, and it is vsuall with God to punish one sinne with another: as for example, the hardning of Pharaos heart, was a sinne in Pharao, and God brought it vpon him, not as a sinne, but as a punishment of his former finnes.

## God doth not properly will sinne.

Q. You saide that in euery sinne is an action or deede which is either inward or outward, whether doeth God wil that, or no?

*Ackes 17.28*

A. So farre foorth as it is an action onely, God doeth will it, but not the corruption and deformitie of the action: for in him we liue, moue, and haue our being.

Q. But whether doeth God will sinne properly as it is a transgression of the law, and a corruption in the action, or no?

*Zach. 8.17*

A. No, he doeth not, neither can he, for it is against his nature: and to this effect serue these places of Scripture following, *Psal. 5.5. Hab. 1.13. 1. Iohn 1. 4.* And reason doeth consume it many wayes: for looke what God doeth will properlie, he loueth, and alloweth it: but God hateth and damneth sinne, as the Scriptures witnes: & therefore he doeth not will it properlie.

Againe, he hath sent his sonne to take away the finnes of the world, and to destroy the works of the deuill: therefore hee doeth not will them.

*Rom. 9.14*

*1. Ioh. 2.16*

Lastly, if God should properly will sinne, then he must be the author of sinne: but he is not the author of sinne, for the Scriptures doe neuer attribute sinne vnto God, but vnto the deuill, and vnto men.

Q. But

*Q. But although God doeth not properly will sinne, yet he doeth willingly permitte it, doeth he not?*

**A.** Yes. But for the better vnderstanding how God doeth permitte sinne, we must consider how many waies, or in how many senses one is said to permitte a thing: and that is three waies.

**1** To permit, is sometime of two good things to graunt that which is lesse good, as it were against our will: as for example, a man would bring vp his sonne in learning, rather then in warfare, or any occupation; but because his sonne hath more minde to an occupation then to learning, and doeth craue of his father to go to some occupation, or to be a souldier rather then a Doctor: his father doeth graunt him his desire, but hee had rather haue him to be a scholer; and this is a kinde of permission or suffering.

But this permission ought rather to be called a will in deede: for that which is lesse good (yet because it is good) he doeth will it truly, and approoue it, and it is the true obiekt of his will, and it may be called a permission, in respect of that wil, which had rather haue had the greater good.

*Q. And is God said to permit sinne in this sense?*

**A.** No, by no meanes: for sinne (as it is sinne) hath no shewe of good in it, which can be compared with a greater good.

*Q. Which is your second way of permitting?*

**A.** **2** Sometimes to permitte, is to graunt one euill to goe vnpunished, that many, and more grievous euils may be preuented: as many times Princes and magistrates are wont to doe. And so some doe thinke that God hath graunted some sinne to bee done without daunger or threatening,

## How God doth permit sinne.

ning of punishment, least more and more hay-  
nous mischiefes should els ensue.

*Q. And are not you of that minde?*

*Rom. 3. 8.*

A. No, God forbid I shoulde, for the Apostles  
rule is both generall, and true: We must not doe  
euill, that good may come therof, lest we be dam-  
ned iustly: therefore no man may by the lawe of  
God, admitte one sinne (vnpunishable) to auoyde  
another.

*Q. What is your third way of permitting?*

A. 3 To permitte, doeth sometime signifie not  
to hinder and stoppe euill when one may: and so  
God is said to permitte sinne, because he coulde  
by his grace hinder & preuent sinnes, that none  
should be committed, and yet he doeth willingly  
permitte vs in our nature to sinne. That God  
doeth thus permitte sinne, it is euident by these  
places, *Psal. 51. 11. 12. Acts 14. 16.* That hee doeth  
permitte them willingly, and not constrained  
thereunto, these places doe shewe, *Rom. 9. 19. Esa.*  
*46. 10.*

*Q. For what cause doeth not God hinder sinne, but per-  
mitte it?*

*Rom. 9. 22. 23*

A. Not without cause, but that hee may vse our  
sinnes (which is his infinite goodnes & wisdom) to  
his owne glorie, for hereby his iustice, \* in pu-  
nishing of sinne, and his mercie in pardoning of  
sinne, is made manifest and knowen, to the great  
glory and praise of his name.

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## Whether Gods will be mutable, or no.

*Q. Whether doeth God alter his will as any time, or no?*

A. For the better vnderstanding of this questi-  
on, we must consider of two things. 1 How ma-  
ny

Whether Gods will be mutable or no. 46

ny waies our will is changeable. 2 The causes that moue vs to change our willes.

*Q. Very well, declare the first, how many waies our wills be changeable?*

*A. The wil of any man is changeable, two waies.*

First, when we begin to will a thing which wee did not will before.

Secondly, when we leaue to will that, which we willled before.

*Q. Now shew what be the causes hereof, and first why a man doth will that, which he willled not before?*

*A. The causes of this be two. First our ignorance, because wee do know that to be good afterward, which we knew not to be good before: and then we will that which we could not before, for, *ignori nulla Cupido*; that is, of that which is vnknowne, there is no desire.*

The second cause ariseth from the alteration of nature, as if that which was hurtfull to vs at one time, becommeth profitable to vs at another time: then wee will haue that at one time, which wee would not at another. As for example, In sommer our will is inclined to colde places, but in winter our will is altered, and doth affect or desire the warme.

*Q. Whether is there anie such cause in God to make him change his will, or no?*

*A. No, neither of these causes can bee in God. Not the first: for that hee doeth most perfectly know al things from all eternitie. Not the second, for there is nothing in God, for the which anie thing may bee founde to bee profitable or hurtfull, hee is alwaies the same, hauyng neede of*

## Gods will is immutable.

of nothing : and therefore hee cannot will anie thing that is new to him , and consequently his will is vnchangeable.

*Q. But what saye you to the 2. waie of changing our willes (that is) of leauing to will that which before wee had determined ? whereof commeth that ?*

*A. For this there may be yelded two reasons.*

First, we do change our willes of our owne accord , because the latter thing doth seeme to bee better vnto vs, then the former.

Secondly, beeing constrained, or against our mindes we do oftentimes change our willes, because our first counsaile was hindered by some crosse euent, that it could not haue his due effect.

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## Gods Will is immutable.

*Q. Whether are any of these two causes in God, that for those he should change his will ?*

*A. No, God doth neither of his owne accorde nor yet by constraint, change his will; but his decrees are and alwaies haue bene, and alwaies shal be fulfilled, & none shall hinder the will of God: for it doth alwaies remaine one and the same, and this doctrine is most strongly garded and fenced with these places of scripture. Numb. 23. 19. 1. Sam. 15. 19. Mal. 3. 6. Isa. 46. 10. Rom. 11. 29.*

*Obiection.*

*Paul saith, that God will that all men shalbe saued, and come to the knowledge of the truth : and yet all are not saued, &c. Therefore Gods will is mutable.*

*Answer.*

*If this place be of Gods reuealed will, then the sence*

## Of the goodnesse of God.

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sence is this, that God dorth call all men by the preaching of his word, to the knowledge of his truth, and to eternall saluation, if they wil belceue in Christ.

But if it be vnderstood of the secret wil of God, the sence is three fold.

First, All men, that is of all sortes and degrees, he will saue some.

Secondly, so many as are saued, are all saued by the will of God.

Thirdly, God will that all shalbe saued, that is al the elect: for in the scriptures this word *All*, is put sometimes for the elect, without the reprobate.

*Rom. 5. 18.*

*1. Cor. 15. 22.*

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## Of the goodnesse of God.

*Q. Why is God called in the Scriptures a good God?*

*A.* The goodnesse of God is to bee considered two waies. First, either as he is in his own nature, of himselfe simply good, and goodnesse it selfe: *id est*, so perfect, and euerie way so absolute: as nothing can be added vnto him. Secondly, or else as hee is good to others. Both waies God is in himselfe a good God, but especially for his goodnesse towards vs, hee is called a good God, as a Prince is called a good Prince.

*Q. Shew how that is?*

*A.* Wee call him a good Prince that is good to his subiects: that is, if he be milde, gentle, liberall, iust, a defender of the godly, a punisher of the wicked, so that the good may leade a quiet and a peaceable life in all honestie and goodnesse; for he may bee a good man if hee hurt no man and  
liueth

## Of the goodnesse of God.

liueth honestly, &c. But hee is not called a good Prince, except he deale otherwise.

So the scriptures call God a good God, because he is not onelie good in himselfe, and his essence is perfect, eternall, vncchangeable, most wise, &c. But also because he is good to others, that is milde, gracious, mercifull, liberall, his nature is not cruell, sauadge, nor bloodie towards vs, but to vs most milde, pleasant, sweet, and such as may allure all men to trust in him, to loue him, to call vpon him, and to worshipping him.

Q. *Is God onely himselfe truly good?*

A. Yea: God is not only good, but goodnesse it selfe, and he onely is truly good. For whatsoeuer goodnes is in the creatures, it is of God the creator, & they are so far forth good, as they are made good by God, & are made partakers of his goodnes, which appeareth to be true by the scriptures.

Againe, that goodnesse which is in the things created, whether it be naturall or supernaturall is imperfect and finite: but the goodnesse of God is most perfect & infinite, & therefore onely God is trulie good, and goodnesse it selfe: yea, he is *Summum bonum*, that chiefe good of all to be desired.

Q. *Is the goodnes of God extended vnto all creatures?*

A. Yea it is so, & as this is knowne by daily experience, so it is witnessed by these scriptures following. Psal. 119. 64. Psal. 145. 15. Mat. 5. 45.

Q. *Hath God shewed his goodnesse to all alike?*

A. No: for the things created are of two sorts, either inuisible or visible. Inuisible as ange's, vnto whom the Lord hath giuen more excellent gifts then to the other.

Q. *And was his goodnes parted equally amongst them?*

A. No:

Sal. 34. 9.

Sal. 16. 11.

Is. 19. 17.

Cor. 4. 7.

1m. 1. 17.

A. No: for some hee suffered to fall into sin, for which they were thrust downe from heauen to hell, as Peter speaketh; others he hath preferued by his grace, that they shuld not fal away frō him.

2.Pet.2.4.

Q. Is his goodnes alike to his visible creatures?

A. No: for of them some are indued with reason as mankind: some are void of reason, & therefore is man called a lord ouer the rest of the creatures.

Q. Is the goodnes of God alike to reasonable creatures?

A. No: for of them God hath ehosen some to eternal life, whom he hath purposed to cal effectually in his time, that they may be iustified & glorified by Christ. Others he hath (yet iustly) left to their sinnes without any effectual calling, to perish for euer.

That Gods goodnes is far greater to the elect then to the reprobate, it is manifest in the scriptures. For the Psalmist saith, Yet God is good: that is (singularly good) to Israel, euen to the pure in heart: but God makes his elect onely to bee pure in heart, and Christ auoucheth no lesse.

Psal.73.1.

Psal.51.10.

Matth.13.11.

Q. Doth the goodnes of God towards all men, turne to the good of all men?

A. No: for in the reprobate, gods goodnes is turned into euill, and serueth to their destruction, as Paul teacheth: & that is through their own fault, for they doe contemne and altogither abuse the goodnes of God. And for all his goodnes bestowed vpon them continually, they neuer trust him, nor trust in him.

2.Cor.2.15.

Rom.2.4.

Psal.106.13.

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The vses of Gods goodnes.

Q. How may we vse the goodnes of God to our good, and to our saluation?

A. If we haue the goodnes of God in a true and worthie



## The vses of Gods goodnes.

Rom.8.28.

worthie estimation, if we vse it with feare and reuerence, and learne thereby to repent vs of our sinnes, and to repose all our trust and confidence in the Lord for his goodnes: then shall all things, yea euen our sinnes, worke for our good.

*Q. What vse must we make of Gods goodnes?*

A. It serueth to many vses in the Church of God.

1 It teacheth vs that we haue and do serue a true God, for he is no true God that is not so good as our God is.

2 If our God be so good, we should be ashamed to offend him. As it is intollerable to hurt an infant, that is innocent and harmeles, so it is most intollerable to requite the Lordes goodnes with euill.

3 If God be so good, and goodnes it selfe, we must trust him, and trust in him: For wee will repose trust in a good man, and shall we not much more in our good God?

4 It teacheth vs neuer to lay the fault vppon God for any thing, nor to complaine of Gods dealing, for he is alwaies perfectly good.

5 Whereas the goodnesse of God is not to all a like, that is, to these endes.

1.Tim.2.20.

1 It serueth to the adorning and bewtifying of Gods Church.

1.Cor.12.20.

Ephe.4.7.13.

2 It serueth to the maintenance of mutuall loue and societie amongst men. For if the goodnesse of God were to all a like, then one could not helpe another: and to this ende serue the varietie of gitts.

3 It maketh to the greater manifesting of the glory of the goodnesse of God: for if all had a like

## Of the grace of God. 49

we would contemne this goodnes, thinking that he were bound to be good to vs of necessitie.

4. From the consideration of Gods speciall goodnes towards vs his electe by Christ, to salvation: wee must arise to the studie of good works, whereby Gods goodnes may be glorified, as Paul teacheth. *Ti. 3. 3. 4. 5. 5. 7. 8.*

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## Of the grace of God.

*Q. When you speake of the grace of God, what meane you by grace?*

A. This word *Grace* is vsed in the Scriptures, and hath 3. speciall significations.

Sometimes it is put for comelines, stature, meekenes, or mildenes. *Luke. 2. 5. 2.*

Sometimes for free fauour, whereby one embraceth another, pardoning former iniures, and receiuing the partie offending into fauor again. *Gen. 6. 8.*

Thirdly, it is taken for all kinds of giftes and graces, which of this free fauour are bestowed, whether temporall or eternall. *Act. 2. 23. Eph. 4. 7.*

*Q. Whether is there grace in God according to the first signification of grace, or no?*

A. Yea, for God is of his own nature most gracious, and grace it selfe: which grace was in Christ Iesus from his infancie (as he was man) and did euery day more and more encrease, and amongst all thinges which were created, there was nothing endued with such grace as was the humane nature of Christ, and that was by the fulnes of the godhead, which dwelt boldly in him. *Luke. 5. 52. Psal. 45. Collo. 2. 9.*

H.

*Q. Whe-*

## The effects of Gods grace.

*Q. Whether is grace properly attributed to God in the 2. sence, or no?*

*A. Yea, most properly, for God doth iustifie vs, that is, he doth account vs for iust, through his Sonne Iesus Christ, and that of his free grace and fauour, without any deserte of our partes, or any thing in vs, which appeareth to be true by these Scriptures, Ro. 3. 20. 24. Ro. 4. 16.*

*Q. What be the causes of this grace or fauour of God?*

*A. Th'efficient cause is his goodnes and free will: the finall cause therof, is the saluation of his chosen children, and the glory of himselfe, and of his Sonne Christ Iesus.*

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## The effects of Gods grace.

*Q. What be the effects of Gods grace to vs ward?*

*A. In generall, the grace of God (wherof there is no cause in vs, but onelye his owne goodnes and will) is the first cause, the middle cause, and the last cause, and the onelye cause of all that belongeth to our saluation. And particularly it is the cause of our election, predestination, of our redemption, of the sending of Christ into the world, of our calling, of the preaching of the Gospel, it was the cause why the Apostles were called to the preaching of the Gospell, it is the cause of our faith, of the forgiuenes of our sinnes, of our whole iustification, of our regeneration, of our renouation, of our loue to God and our neighbour, of the holy ghost in vs, of our good works, of our obedience, of our perseuerance, of the  
feare*

*Rom. 9. & 11.*

*Eph. 1. 4.*

*Joh. 3. 16.*

*Rom. 5. 8.*

*Gal. 1. 16.*

*Eph. 3. 9.*

*2. Tim. 1. 9.*

*Phil. 2. 13.*

*Ro. 12. 6.*

*1. Cor. 12. 9.*

feare of God, and of eternall life, and of life it selfe: and in a word, the beginning, the continuance, and th'accomplishment of our whole salvation, doth depend wholly vpon the grace and fauour of God, and what good thing soeuer we haue, or haue had, or may haue, belonging either to this life or to the life to come, is to be attributed wholly to the grace and fauour of God.

Of the loue of God.

*Q. What is meant by the loue of God in the Scriptures?*

*A.* That we may the better know what the loue of God is, it will not be amiss first to consider what loue is in our selues.

*Q. Very well, declare then what loue is?*

*A.* It is a passion of the minde, wherby we are so affected toward the partie whome wee loue: that we are rather his then our owne, forgetting our selues to do him good whom we loue.

*Q. And is loue such a thing in God?*

*A.* No, the loue of God is not such as our loue is?

*Q. What difference is there?*

*A.* There is great difference two waies.

First in time, for loue was in God before it was in vs, or in any thing created, for he loued himselfe, and vs also, before the world was. *Iohn.17.23.*

Secondly they differ in nature and qualitie, for that loue which is in God is most perfect *Rom.9.13.*

## The effects of Gods grace,

and pure, without any passion, but in vs it is imperfect, and matched with passions, with impure affections and griefes of the minde,

*Q. After what manner doth the Scripture expresse the loue of God?*

*A.* In the Scriptures God doth compare himself to a Father, and a mother louing their Children: to a Hen gathering her Chickens together vnder her winges: to a good Shepheard seeking vp his Sheepe, and to diuers other things.

*Q. And wherfore serue these comparisons?*

*A.* They are for our profit two waies.

1 To shew vs that Gods loue towards vs, is most vehement and sincere.

2 To make vs bolde in comming to him and calling vpon him.

So, for this loue Christ Iesus calleth vs by al the names of loue: as, his Seruants, his kinsemen, his frēds, his spouse, his bretheren, & by many names moe, to shew that he loueth vs with all loues, the fathers loue, the mothers loue, the maisters loue, the husbandes loue, the brothers loue, &c. & if al loues were put together, yet his loue exceedeth them al: for al could not do so much for vs as he alone hath done.

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## What the loue of God is.

### Question.

*If loue doth not signifie any affection or passion in God,*

God, as it doth in vs: what then doth it signifie?

Answer.

In God it signifieth three things most perfect.

1 The eternall and good will of God towards some bodie: for the loue of God (suppose towards the elect) is his euerlasting good will, or his purpose and determination, to shewe them mercie, to do them good, and to saue them as in Rom. 9. 11. 13.

2 The effects themselues of this loue or good will, whether they be temporall concerning this life: or eternall concerning the last life to come, as in 1. Iohn. 3. 1.

3 The pleasure or delight which he taketh in that, which he loueth, and so it is taken in Psa. 45. 7. 23.

Q. What things doth God loue besides himselfe?

A. Besides himselfe God loueth all things else whatsoeuer he made: but he loueth not sinne and iniquitie, for he neuer made it, as S. Iohn 1. Iohn. 2. 16. saith. Again he loueth his sonne, being manifested in the flesh, and he loueth his chosen Children for his sonnes sake, with whom he is well pleased. Mat. 3. last.

Obiection.

*The Scripture saith, that God doth hate al that worke iniquitie, how then can God both hate and loue one and the same man?*

Answer.

In euery wicked man we must consider two thing. First his nature, second his sin: his nature is the worke of God, and that he loueth: but his iniquitie is not of God, and that he hateth.

H 3

Obiection.

## Whether God loueth all alike.

### Obiection.

*God doeth afflict his children, therefore he doth not loue them.*

### Answer.

*Pro. 3. 12.*

Whom he loueth he correcteth: and therefore he correcteth them because he loueth them; euen as a Goldsmith trieth his gold in the fire, because he loueth it.

---

## Whether God loueth all alike,

*Q. Whether doeth God loue all alike, or no?*

*A.* No: he preferreth mankinde before all his other creatures: for which cause God is called *Philanthropos*, that is, a louer of men. And this appeareth by three effects of his loue.

*Gen. 1. 26.*

*Ephes. 4. 24.*

1 He made him according to his owne image; that is, in righteousnes, and true holines.

2 Hee made him Lorde ouer all his creatures, *Psal. 8. 5.*

3 Hee gaue his owne sonne to death for his ransome.

*Q. Doeth God loue all men alike?*

*A.* No: for he loueth his elect better then the reprobate: for the elect he calleth effectually by his spirite in their hearts, when he calleth others but by the outwarde voice of the Gospell. &c.

Againe, amongst the elect themselues, some are actuallie wicked, and not yet reconciled nor called, as was Paul before his conuersion: but the rest

## Whether God loueth all alike. 52

rest are called, and alreadie made holy by faith in Christ, as Paul was after his conuersion. And of these hee loueth the latter sort with a greater measure of loue then the former, as the scripture testifieth in *Pro.8.17.*

*Q. What manner of loue doeth God beare to his elect?*

*A. It hath three adiuncts, or properties.*

- 1 It is free, without desert.
- 2 It is great, without comparison.
- 3 It is constant, without any ende.

*Q. How is the loue of God said to be free?*

*A. It is free two waies. 1 Because nothing caused God to loue vs but his owne goodnesse and grace, & therefore Saint Iohn saith, that his loue was before ours.* *1. Iohn 4.7*

2 It is free because God in louing vs, regarded nothing that belonged to his owne commoditie: for as Dauid saith, he hath no need of our goods, but onely to our owne saluation he loued vs. *Psal. 16.2.*

*Q. Wherein doeth the greatnes of Gods loue appeare to his elect?*

*A. It appeareth two waies. 1 By the meanes which God vsed to saue vs by, that is, the death of his sonne: and so Saint Iohn setteth foorth his loue, when he saith, *Onto, Sic:* that is, so: as if he should say, so vehemently, so ardentlie, so earnestly, so wonderfullie did he loue vs: that for our saluation he spared not his owne onlie begotten sonne, but gaue him to the death of the crosse for our saluation.* *Iohn 3.16*

*Q. What els doeth set foorth the greatnes of Gods loue unto vs.*

Answer.

The consideration of our own selues, for he did not



## The vses of Gods loue.

onely geue his onlie Sonne to death for vs, but it was for vs being his enemies. And this circumstance is vsed by the Apostle to expresse the same.

Rom. 5.7.8

*Q. Where finde you it written that Gods loue is constant, and perpetuall?*

*A.* That is manifestly shewed in these scriptures following: *Hose. 11.9. Iohn 13.1. Rom. 11.29.* For as God is vnchangeable in his essence and nature, so is he vnchangeable in his loue, which is his essence and nature, and therefore is God called loue in the Scripture.

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1. Iohn 4.8

## The vses of Gods loue.

*Q. What vse must we make of Gods loue?*

*A.* 1 It filleth our hearts with gladnes, when we vnderstand that our God is so louing, & loue it selfe: and what is this but the beginning of eternall life? If eternall life consist in the true knowledge of God, as our Sauour Christ saith.

Iohn 17.3

2 Out of the knowledge of this loue, as out of a fountaine, springeth the loue of God and our neighbour. For S. Iohn saith, he that loueth not, knoweth not God, for God is loue.

3 When wee consider that God loueth all his creatures which he made, it should teache vs not to abuse any of the creatures to serue our lustes, and beastly affections: For God will punish them which abuse his beloued, as he punished the riche glutton, which abused the creatures of God.

Luke 16

4 We are raught to loue all the creatures, euen the basest of all, seeing that God loueth the; and

and for the loue he beareth to vs, he made them; and we must (if we loue them for Gods sake) vse them sparingly, moderatelie, and equally or iustlie. To this ende are wee commanded to let our cattle rest vpon the Saboth day, as well as our selues. To this ende we are forbidden to kill the damme vpon her neste. And to this ende are we forbidden to muffle the oxes mouth which treadeth out the corne.

5 We are taught from hence to loue mankind better then all other creatures, because God doth so: and therefore we must not spare any thing that we haue, that may make for the safetie of his bodie, and the saluation of his soule: and for this cause are we commanded to loue our enemies, & to doe them good, because our good God doth so.

6 From Gods loue we learne to preferre the godly brethren, and those which professe sincerelie the same religion that wee professe, before other men: because Gods loue is greater to his elect then to the reprobate. And this doeth the Apostle teach vs.

*Gal. 6. 10.*

7 Whereas Gods loue is freely bestowed vpon vs, it teacheth vs to be humble, and to attribute no part of our saluation to our selues, but only to the free loue of God.

8 From hence ariseth the certaintie of our saluation: for if Gods loue was so free and great when we were his enemies: much more will it be so, and constant also to vs, being reconciled to God by Iesus Christ.

### Of the mercie of God.

*Q. What do the Scriptures vnderstande by the mercie of God?*

*A. It*

## What the scriptures meane by the mercie of God.

A. It is his minde and will, alwaies most ready to succour and helpe him that is in miserie.

Q. *Some say that mercie is a griefe and sorowe of the minde, conceined at anothers miseries, and sherefore that mercie cannot properly be attributed to God, because in God are no passions nor griefes.*

A. Indeed in vs it may be such a thing, but not in God, and mercie was first in God, and from him was deriued to vs, and therfore God is called the father of mercies: and when it came to vs, it was matched with many infirmities and passions, but it is improperly attributed to God frō our selues as though it were first in vs.

Q. *Declare then briefly what things of perfection are signified by this word [mercie] in God.*

A. By the name of [mercie] two things are properly signified in God.

1 The minde and wil, readie to help and succour.

2 The helpe and succour, or pitie it selfe, that is shewed.

Q. *Where, in the Scriptures is mercie taken the first way?*

A. Those places of Scriptures are so to bee vnderstoode, wherein God doeth call himselfe mercifull, and saith that he is of much mercie: that is, he is of such a nature as is most readie to free vs from our euils.

Of [mercie] in the other sence, (that is, being put for the effects of mercie) mention is made in

Rom. 9. 15. Rom. 9. 15. where it is said, that God wil haue mercie on whom he will haue mercie: that is, he will call whome hee will, he will iustifie whom hee will, hee will pardon whom hee will, and he wil

## What is the cause of mercie in God. 54

will deliuer and saue from all their miseries and euils whom hee will, and these be the effectes of Gods mercie. Againe in Exod. 20. 6. it is so taken.

*Q. From whence springeth this mercie of God?*

*A.* The essence and being of God is most simple without any mixture or composition, & therefore in him there are not diuers qualities, and vertues as there be in vs; wherof one dependeth vpon another, or one differ from another: but for our capacitie and vnderstanding, the scripture speaketh of God as though it were so, that so wee may the better perceiue what maner of God, & how good our God is.

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## What is the cause of mercie in God.

*Q. Wel then seeing the scriptures do speake so for our vnderstanding, let vs heare whereof this mercie commeth?*

*A.* The cause is not in vs, but onely in God him selfe, and mercie in God doth spring out of his free loue towards vs.

*Q. Why do you saie out of the free loue of God? are there more loues in God then one?*

*A.* There are two kindes of loue in God, one is where with the father loueth the son, and the son the father, & which the holie Ghost beareth towards both the father and the son; and this loue I call the natural loue of God, so that the one cannot but loue the other: but the loue wherwith he loueth vs, is voluntarie, not being constrained thereunto, and therefore is called the free loue of God.

And heereof it commeth also, that mercie *Note.*  
is

## What is the cause of mercie in God,

is wholly free, that is without reward, or hope of recompence, and excludeth all merit.

*Q. How proue you that the mercie of God ariseth out of his loue?*

*A.* That the loue of God is the cause of his mercie it is manifest in the scriptures, 1. Tim. 1. 2. Paul saluteth Timothie in this order. Grace, mercie and peace from God the Father, and from the Lord Iesus Christ; to shew that that peace which the world cannot giue, the mercy of God is the cause of it: & the cause of his mercy, is his grace, and his grace is nothing els but his free fauour & loue towards vs.

The same order doth Paul obserue in Tit. 3. 4. 5. where he saith, When the goodnesse and loue of God our Sauour towards man appeared, not by the workes of righteousness, which wee had done: but according to his mercy he saued vs, &c. First, hee sets downe the goodnes of God as the cause of his loue. 2. His loue as the cause of his mercy. And 3. his mercy as the cause of our saluation, & our saluation as the effect of all. And therefore there is nothing in vs which may moue the Lord to shew mercy vpon vs, but only because he is goodnes it selfe by nature. And to this doth the Psalmist beare witnessse, saying: That the Lord is good, his mercy is euerlasting, and his truth is from generation to generation.

*Q. Towards whom is the mercie of God extended or shewed?*

*A.* For the opening of this point, we are to consider that the mercie of God is two folde. First, generall. 2. speciall. God as a God doth shewe mercie generallie vpon all his creatures, being in  
miseric

*Tim. 1. 2.*

*Tit. 3. 4. 5.*

*Psal. 100. 5.*

*Psal. 1. 104.*

## What is the cause of mercie in God. 55

miserie, and chiefly to men whether they be iust or vniust, and so doth succour them either immediately by himselfe, or els mediately by creatures, as by Angels, or men, by the heauens, by the elements, and by other liuing creatures. And this generall mercie of God is not extended to the eternall saluation of all, although it be but temporarie and for a while. Of this reade in Luke. *Luke 6.36.*

*Q. What saie you of the speciall mercie of God?*

*A.* That I call the speciall mercy of God, which God as a most free God hath shewed to whome he would, and denied to whome hee would. And this pertaineth onelie to the elect; and those which feare him, for hee sheweth mercie vpon them to their eternall saluation, and that most constantlie, while he doth effectually call them vnto himselfe, while hee doth trulie and freelie pardon their sinnes, & iustifie them in the blood of the Lambe Iesus Christ, while hee doth sanctifie them to his owne glorie, and doth glorifie them onelie in eternall life: and of this speciall mercie we may reade in Eph. 2.4.5.6. *Psal. 103.11.*

*Q. How great is the mercie of God?*

*A.* It is so great that it cannot be expressed nor conceiued of vs: & that is proued by these scriptures following. *Psal. 145.9. Iam. 2.13. 1. Cor. 11.32. Psal. 57.10.*

*Q. How long doeth the mercie of God continue to-wardes vs?*

*A.* Although the mercie of God bee great and infinite in Christ, yet for that mercie which pardoneth our sinnes, and calleth vs to faith and repentance by the Gospell: &c. there is no place  
after

## The vses of Gods mercie.

after death, but onlie while we liue in this world: which is warranted by these places ensuing. Gal. 6. 10. Let vs doe good whiles wee haue time, to shew that a time will come when wee shall not be able to do good.

Apo. 7. 17. Bee faithfull vnto death, and I will giue thee a crowne of life: to shew that the time which is giuen vnto death, is a time of repentance, and of exercising of faith and of workes: but after death, there is no time but to receiue either an immortall crowne, if we haue bin faithfull, or euerlasting shame if we haue beene vnfaithfull. Besides these, see Apoca. 14. 13. Marke 9. 45. Esaie vlt. 24. Luke 16. 24. 25. 26. Matth. 25. 11. 12. Ioh. 9. 4.

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## The vses of Gods mercie.

*Q. What vses may we make of Gods mercie?*

*A.* First it serueth to humble vs: for the greater mercie is in God, the greater miserie is in vs.

2 We must attribute our whole saluation to his mercie,

3 Wee must flie to God in all our troubles, with most sure confidence.

4 Wee must not abuse it to the libertie of the flesh in sinne, for although wee might finde mercie with God after death, for the mercie of God pertaineth especiallie to those that feare him.

5 The meditation of Gods mercie towards vs, should make vs to loue God. Psal. 116. 1. Luke 7. 47.

2 To feare God. Psal. 130. 4.

3 To

- 3 To praise God for his mercies. Psal. 103.  
 2. 3. 4. It must make vs mercifull one to another,  
 6 Luke 6. 36. Matth. 18. 32. 33.

## Of the iustice or righteousness of God.

*Q. What is meant in the scripture by the righteousness or iustice of God?*

*A.* There bee foure principall significations of the word iustice.

Sometime it is taken for absolute goodnesse, or for a vertue which containeth al other vertues in it, in full perfection, wanting nothing that they should haue in euerie part and dutie. And so it is taken in 1. Tim. 1. 9. where Paul saith, The law is not giuen to a righteous man, For what law shall be made for him that is without sinne, and is filled with all vertues, both in himselfe, & towards all men. Such a one is God, who is most perfectlie good, and goodnesse it selfe, both in himselfe and of himselfe, and towards others also, & therefore iustice is rightly attributed vnto God in the scriptures.

*Q. What els is meant by iustice?*

*A.* Secondlie, it is put onelie for that honestie, sinceritie and vprightnesse, which is required of euery man according to his place, state and condition, wherein he is. And so a man may be good and iust in his office, and vnreprovable also, and yet may offend in other things.

*Q. Make your meaning manifest by some example.*

*A.* A man may be called a iust & a good husband, which doth not faile in anie point of his dutie  
 towards



## What is meant by Iustice.

towards his wife, and yet the same man may bee an vniust father, because hee faileth in his dutie to his children.

Or a man may be a iust magistrate, and yet but a bad Christian.

*Q. And may is be attributed to God as a vertue which declareth one to be iust according to the state and condition wherein he liueth?*

*A.* Yea verie well, and most properly, for no man doth beare himselfe more iustly and vprightly in his office, then God doth in his gouernment, according to the diuers persons which he doth represent: for he hath taken vpon himselfe the person of a iudge, of a father, of a teacher, of a spouse, &c. In all which, and in the rest, God doth shewe himselfe in such a sort, as no creature can behaue himselfe. And therefore hee is worthelie called in the Scriptures, not onely a righteous god, but also a righteous Lord, a righteous iudge, a righteous father, a righteous king, and Sauiour, &c.

*Q. For what els is iustice taken?*

*A.* Thirdly, this worde *Iustice*, or *Righteousnes*, is restrained to a speciall vertue, which is called particular iustice, and it is either distributiue or correctiue: and in one worde it giueth to euerye one his right, of which Paule speaketh *Rom. 13.7* and in this sence it is most properly attributed to God also.

*Q. What els is signified by the name of Iustice?*

*A.* Fourthly and lastly, by iustice is vnderstoode truth it selfe, and faithfulness in words and promises: and he is said to be iust of his word, which performeth so much as he promiseth, in which  
sence

## How many waies one is iust. 57

~~performeth so much as he promised in which~~  
sence it is to be taken in 1. Iohn. 1. 9. and in Psal.  
31. 1. Deliuer me in thy righteousness, that is in  
thy faithfulness, or as thou hast promised.

And in this sence it is most properlye attribu-  
ted to God also, for none is so iust and faithfull,  
as he is who loueth righteousness and hateth vn-  
righteousnes; as the Psalmist saith in Psal. 11. 5. 7.  
And who only is true when all men are liers, as it  
is: Rom. 3. 4.

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## How many waies one is iust.

*Q. Is this sufficient to shewe how God is properlye cal-  
led a iust God?*

A. No, but besides this that hath bene spoken,  
we must consider, that one may be iust or righte-  
ous (in what sence soeuer iustice be taken) 3. mā-  
ner of waies, *viz.* either by nature, by grace, or  
by yeelding willing and perfect obedience to  
God and his law.

*Q. How may one be righteous by nature?*

A. Two waies, either by himselfe, and of him-  
selfe, in his own essence & being, or else dy the be-  
nefit of another, to be either made righteous, or  
borne iust.

*Q. Who is iust by nature in himselfe, and of himselfe?*

A. None but God onely, as Christ saide; none is  
good but God onely.

*Q. Who is made iust by nature?*

A. That was Adam in the beginning, because he

I.

was

## How many waies one is iust.

~~was created iust, and in the whole nature was~~  
righteous and good.

*Q. Who do you call iust by grace?*

A. All the elect which are redeemed by the death of Christ, and that two waies.

1. Because the righteousness of Christ, is imputed vnto them, and so by grace and fauour in Christ their head, they are iust before God.

2. Because of grace and fauour they are regenerated by the holy Ghost, by the vertue of whose inherent righteousness and holiness, they are made holie and iuste, and whatsoeuer they doe by it, is accepted as iust for Christs sake.

*Q. Whome do you call iust and righteous, by yeelding willing and perfect obedience to God and his law.*

A. No man in this world after the fall of Adam, as he was man, euer was, or can be iust after that manner.

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## How the elect and Christ are iust.

*Q. Why then are so many called iust in the scriptures, as Dauid, Iob, Zacharie, Elizabeth, &c, of who it is said they walked in the waies of the Lord, and were iust men?*

A. They might be called iust and righteous foure waies.

1 In respects of their willes and endeouours, because their study and endeouour was to be righteous.

2 In respect of the wicked, by way of comparison.

3 In the sight and iudgement of men, because the worlde could not charge the with vniust dealing, as was Samuell.

*1. Sam. 12. 3. 45.*

4 They

## The iustice of God is fourefolde. 58

4 They are called iust, because they were accomplished iust, and their imperfect obedience, (as also of all the elect) is accepted with GOD for most perfect righteousness, for Christ his sake.

*Q. What say you of Christ how was he iust?*

A. Our Lord and Sauour Iesus Christ is most perfectly iust and righteous, euery manner of way.

1 As he is God, he is in his own essence, of himselfe, and by himselfe, most iust; euen as the Father is: and eternall righteousness it selfe.

2 As he was man, he was iust by nature, because he was conceived without sinne, and so was borne iust and righteous.

3 By vertue of his vnion with his diuine nature, which is eternall righteousness it selfe, he is most iust.

4 By receiuing the giftes of the holye Ghost, without measure, he is most iust. Lastly, he did most perfectly obey the law of God, and most absolutely did keepe the lawe of God, therefore that way also he is most iust and righteous. *Psal. 45 7.*

*Q. What conclude you vpon all this?*

A. I conclude, that forasmuch as God only is in his owne essence and nature, by himselfe and of himselfe, eternall iustice and righteousness: therefore this attribute of iustice or righteousness, doth most properly agree to God.

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## The iustice of God is fourefolde.

*Q. Well, you haue shewed how many thinges iustice is put for, as also how many wayes our wayes bee sayde to be iust: now declare how manye sortes*

## The iustice of God is foure folde.

*Gods iustice is, or how many waies he is iust and righteous?*

**H.** Although indeed the iustice of God be but one and his verie essence, yet in diuers respectes it may be said to be fourefold, or it may be foure waies considered.

**Q.** *Which is the first way that God is iust and righteous?*

**A.** First; as the Lord of all things hauing most free authoritie, and not bound to any, he woorketh some things, and those things are most iust and righteous.

**Q.** *What things are those?*

**A.** They are these and such like.

1- He decreed from all eternitie to create all things.

2 Of his own free will, and according to his eternall purpose, he suffered all men to fall into sinne and death.

3. He decreed eternally to choose some of the to eternall life, and in his time appointed to free them from their sinnes and death eternall by Iesus Christ.

4. He determined to cast the rest into euerlasting torments, and that most iustly, because his will cannot be vniust: and God himselfe is iustice and righteousness it selfe.

5. He doth an infinite number of things in his secret will or counsaile, whereof we can giue no reason, but only because it so pleased him: as to harden some, and to soften other some; to elect some, & to reiect others: al which he may by the right of a creator and Lord ouer all things, and yet remaineth in them all, most iust & righteous,  
which

God is a iust Iudge and yet most free. 59  
which also is ratified by these places following.  
Psal. 145.17. Ro. 9.14.15. Math. 20.15. Rom. 9.21.

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God is a iust iudge and yet most free.

*Q. What is the rule of Gods iustice?*

A. His own free will and nothing els, for God doth not alwaies a thing because it is iust, but therefore any thing is iust that is iust, because God will haue it so, and yet his will is euer ioyned with high wisdom, as for example: Abraham did iudge it a most iust and righteous thing to kill his innocent Sonne; not by the Lawe, for that did forbid him, but only because he did vnderstand that it was the speciall will of God, and he knew that the will of God was not onely iust, but also the rule of all righteousness.

*Q. Which is your second waie that you saye God is iust?*

A. Secondlye: God doth infinite things, as he is the God of all, as well of the reprobate as of the elect; and all these his workes are most iust and righteous.

*Q. What workes or things are those?*

A. As to create all thinges, to conserue all things, to gouerne all things, to cause his Sunne to shine, and his raine to fall vpon all, both good and bad, and to doo good vnto all: for, that God is the God of all, is nothing els but to be the maker of all, preseruer of all, the gouernour & ruler of all, and a benefactor to all: So God is set forth in Esay. 46.4. 1. Tim. 4.10. And this righ-

God is a most iust Iudge, and yet free. reousnes of God, is his great and infinite goodnesse: for it is of his infinite goodnes, that hee maketh all, gouerneth all, and doeth good to all.

*Qu. Which is the thirde way that God is iust and righteous?*

*An.* Thirdly, God doeth some thinges as hee is the God of the elect onely, and that is after a more speciall manner then to be the God of all: and for this cause is he called the God of Abraham, and of his seede; that is, of the elect. And when he speaketh of the elect, he calleth himselfe not onely their God, but also their father, their sauour, their husband, and their spouse; to shewe, that after a most excellent sort, he is their God, more then he is of other men. And therefore he is called their righteous father.

*John 17.25*

*Q. What is this speciall iustice which hee sheweth to his elect?*

*A. 1* It is his speciall goodnes and mercie, from whence, as from a fountaine, springeth our election, calling, iustification, and glorification by Christ.

*2* It is his speciall trueth, it is the accomplishment and fulfilling of all his promises made to Abraham, and to other of our forfathers, whereby he bound himselfe to saue vs in Christ.

*Q. Which is the fourth respect for which God is called iust and righteous?*

*A.* Fourthly, we holde that God doth something as a Iudge, who geueth to euery one according to his works, and so we cal God a iust God, & a most righteous iudge. And that God is a iudge of all, and righteous in all his iudgements, it appeareth by

God is a most iust iudge, and yet free 60

by these testimonies of the Scripture, *Psal. 7. 8. 11.*

*Psal. 50. 4. 6. 2. Tim. 4. 8.*

*Q. Haue you any more to say concerning this last iustice, or righteousness of God?*

*A. Yea: concerning this iustice of God, we must note two things.*

1 That it is vpright and perfect.

2 That it is free.

*Q. What meane you when you say, it is perfect or vpright?*

*A. I meane first, that God as a most iust Iudge, doeth not onely iustifie and acquite the righteous, & condemne the vnrighteous: but also doth loue righteousness, and hate iniquitie: *Psal. 5. 5. 7.**

2 As it is the proprietie of a iust Iudge to geue to euerie one his due, setting all couetousnes, and all respect of persons aside; and chieflie to the poore and afflicted: so the Lord doeth and hath promised to heare the poore and desolate, when they crie vnto him, if they cannot gette iustice amongst men vpon earth: and this he doth without rewarde, and without respect of persons, as it is in *Deut. 10. 17. 18. Exod. 22. 27.*

*Question. What meane you by saying that it is free?*

*Answer. I meane that he is not as a Iudge that is sworne; but as a Lorde most free, whose will is iustice and righteousness it selfe, and so may at his pleasure, either absolue besides the lawe, or punish a fault more gently, then the greatnes of the fault doeth require.*

*Question.*

*But why doeth God spare some, and punish some*



## Obiections answered.

*more lightly; then their sinne deserueth, if he be an vpright and a iust Iudge?*

A. Because he is a most mercifull God, whose mercie exceedeth his iudgement. And to be mercifull is proper to God, not as he is a Iudge, but as he is a God.

*Q. But why doeth he deferre their punishments?*

A. Not to let the wicked goe vnpunished: but, as he is slowe to anger; so he wil pay home, and increase the punishment when it doeth come. Againe, there is one certaine day (and that is the last day) appointed, wherein God shall take iuste punishment of al the wicked and vngodly, which goe to their graue without repentance.

*Q. But seeing that all men haue sinned, why is not euermlasting death awarded to all, but to some euermlasting life?*

A. Euermlasting death is not due to all, because some are freed from their sinne by the death of Christ, in whome God hath punished all their finnes.

*Q. If life be due to them, shew by what right they shal haue it.*

A. It is due to them being iustified in Christ, and made the children of God: they are also become heires of the kingdome: and God, in geuing them eternall life, doeth shew himselfe, not only mercifull: but also iust of his promise.

*Q. It Goa be iust and righteous in all his waies, why did hee will the Israelites to take away the Egyptians goods, and yet forbiddeth vs such things in his law?*

A. These things are contrarie to his law, if they be done by men onely; but if God doeth them, they are most iust, and most agreeable to his will: for creatures are bound one to another, but God

is bound to none.

*Q. If God be iust in all his waies, why doeth he reward the wicked, and punish the godly?*

A. In the wickedest be some good things, and in the godliest be some euill things: and God hath promised to rewarde vertue, and to punish sinne wheresoever he findeth it. Therefore, he rewardeth the good (yet his owne good) in the wicked with temporall blessings: and punisheth sinne in the godly (but their owne sinne) with temporall punishments: but eternall torments are reserued in hell for the wicked; and eternall blessings are reserued in heauen for the godlie.

*Q. Why doeth God so vnequally punish the sinne of the wicked, and reward the vertue of the godly; punishing the one with infinite punishment, and rewarding the other with infinite happines: when as the sinne is finite, and the vertue is finite likewise?*

A. Hee dealeth not vnequallie with them, for their sinne is infinite, and therefore their infinite punishment is proportionable to their sinne.

*Q. How prooue you that their sinne is infinite?*

A. It shall appeare if we consider in sinne three things.

1 The obiect, against whom it is committed; and that is God, whose maiestie and goodnes is infinite.

2 The subiect in which sinne is, and that is the soule, which is infinite.

3 The minde, wherewith sinne is committed, would of it selfe neuer cease, and so is infinite. The punishment therefore of this sinne must needes be infinite.

*Q. Why*

## How Christes death was equall to eternall death.

Question.

*Why then doe not the godlie suffer infinite punishment also, for their sinne is infinite as well as the others?*

Answer.

Christ hath suffered it for them, and therefore they are quitte by Christ.

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## How Christes death was equall to eternall death.

*Q. The sufferings of Christ were not eternall, for hee suffered that, which he did suffer but a while vpon the earth, in the garden, and vpon the crosse; hee lay three dayes in the graue, and rose againe the thirde day, & is now in heauen: how then did he suffer eternall punishment for the faithfull?*

A. Although his torments were not eternal, yet they were equiualent, or equall to eternall torments. For as much as neither man, nor Angell did suffer them, but the eternall Sonne of God in our nature; his person, maiestie, deitie, goodness, iustice, righteousnes, being every way infinite, and eternall; made that which hee suffered, of no lesse force and value then eternall tormentes vpon others, yea, vpon all the worlde besides. For euen as the death of a Prince, (being but a man, and a sinfull man) is of more reckoning then the death of an armie of other men, because hee is the Prince: much more shall the death and sufferinges of the Sonne of

God

God, the Prince of all Princes, not finite, but euerie way infinite and without sin, much more I saie, shall that be of more reckoning with his father, then the sufferings of all the world: and the time of his sufferings of more value (for the worthinesse of his person) then if all the worlde besides had suffered for euer. And therefore blessed be his name for euer and euer. Amen.

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Of the anger of God.

*Q. When the scriptures doe attribute anger to God, what must we understand by anger?*

*A.* Not any passion, perturbation, or trouble of the minde, as it is in vs: but this word *Anger*, when it is attributed to God in the scriptures, it signifieth three things.

1 It signifieth a most certaine and iust decree in God, to punish and reuenge such iniuries as are offered to himselfe, and to his Church, and so it is vnderstood in Ioh. 3. 36. Rom. 1. 18.

2 It is put in the scriptures for the threatnings of those punishments and reuenges. As in Psal. 6. 1. Hose 11. 9. Iona. 2. 9.

3 It is taken in the scriptures for the punishments themselves, which God doth execute vpon vngodlie men: and these are the effectes of Gods anger, or of his decree to punish them, and so it is taken in Rom. 2. 5. Mat. 3. 7. Eph. 5. 6.

*Q. How long doth the anger of God endure?*

*A.* The anger of God is threefold: general, temporall, & eternall. Of the first Paul speaketh, Eph. 5. 6. The second is such as lasteth for a time in this world,

## Of the anger of God.

world, and is common both to the godly and vngodly. The third is proper onely to the reprobate in hell, & due also to all men by nature, for we are all called by nature the children of wrath: but the elect are freed from the euerlasting wrath of god, by their mediatur and redeemer Iesus Christ.

*Q. Is God angry with all alike?*

*A.* No: for with his children he is angrie but as father; but with the reprobate hee is angrie as a reuenging iudge: as appeareth in Exod. 32. 12. Psal. 13. 15.

*Q. How do the scriptures speake of the eternall anger of God?*

*A.* It is called the wrath to come in 1. Thess. 1. vlt. and not in vaine, for when it is come, it is stil to come, and neuer at an ende, but the beginning of it is in this life, 1oh. 3. 36.

*Q. Is there not a day appointed for it?*

*A.* Yes, & it is called the day of wrath, in Ro. 2. 5. And they which shall haue it bestowed vpon them, are called vessels of wrath. Rom. 9. 22. to shew that the vngodly men of this world (liuing & dying without repentance) shall then bee emptied of all their pleasures, and shall be filled with torments, as a vessell is filled with water.

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## What sins soonest kindle Gods anger.

*Q. What finnes doe most especially kindle the wrath of God against a land or a kingdome?*

*A.* All finnes do prouoke Gods wrath, but some

*Q. How*

What finnes doe soonest kindle Gods wrath, 6:

more specially then some, and they are both against the first and second Table.

*Q. What finnes against the first Table?*

A. 1 Idolatric, Rom.1.23.24.25.26.27.28.29.30.

Deut.32.21.22. 1.Cor.10.5.7.14.

2 Tempting of God. 1. Cor.10.9. Psal.78.17. 18.19. Psal.106.14.15.

3 Murmuring against God, his workes and will, 1. Cor.10.10.

4 Rebellion against God his lawes and ordinances. Psal. 2.3.4.5.9. Psal.106.16.17. Numb.14.9.11.12. Numb.16.1.2.3.29.30.31.32.33.41.45.49.

5 Blasphemie against God. Hebr.6.6.

6 Prophaning the Sabboth. Nehemi.13.18.

*Q. What finnes against the second Table.*

1 Contempt of parents & gouernors. Exod. 21.15. Prou.30.17. Deut.27.16.

2 Neglect of Iustice, and abusing the place of Iustice, by those which God hath placed there. Psal.82.6.7. Amos 6.12.

3 Shedding of innocent blood. Gen. 4.10. For as a father cannot abide to see his children murdered before his face, no more can God.

4 Oppression of the poore. Exod.22.22.23. Amos 2.3.6.7.8. Mal.3.5.

5 Filthie and vnbrideled lust. Gen.19.4.5.7. 8.9. 24. Ezech.16.49.50.

Lastlie, all finnes, or anie sinne is matter sufficient to kindle the wrath of God, and to make it to flame out against a lande: how much more then shall it be kindled, when all these are put together?

*Q. Whether may the wrath of God be foreseens and prehenssed, or no?*

A. The

## How we sin in our anger.

**A.** The eternall wrath of God which the reprobate shall feelee, shall neuer bee preuented nor quenched.

**Q.** *What saie you to the temporall wrath of God?*

**A.** It may bee foreseene three maner of waies, First, by the Oracles of the Prophets, and by reasons drawne from the lawe. Secondly, by signes in the heavens, in the earth, and in the sea. Thirdly, one lighter punishment doth often foreshew a greater to come.

*sal 2.12.* When the wrath of God is thus foreseene, there is no way to preuent it from comming, or to quench it when it is kindled, but by true repentance, and a lively faith.

**Q.** *What vse may we make of the anger of God?*

**A.** The vse of this attribute is three folde.

**I** It teacheth vs that anger of it selfe is not simply euill, for it is most properlie attributed to God.

**Q.** *When is our anger good?*

*phes. 4.25.* **A.** When it is such as the scripture attributeth to God, and commendeth to men, when it saith be angrie, but sin not.

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## How we sin in our anger.

**Q.** *How manie waies is sinne committed in our anger?*

**A.** Three waies, first when we are angrie for no cause, or for a light cause. 2. When wee are angrie with sinnes, as they are iniuries offered to our selues, but not as they are against God.

3. When

3. When wee turne our anger against our brethren & the persons of men, which is due against their sinnes.

*Q. What is the second use that wee must make of it?*

A. Secondlie: Gods anger serueth to raise vs vp from securitie.

*Q. What is your third use?*

A. Thirddie: we must not be slouthfull when we see the signes of Gods anger and his wrath coming, but vse ordinarie meanes to preuent it.

Of the hatred of God.

*Q. Whether may hatred bee properly attributed to God, or no?*

A. Yes, it may: for the scriptures do saie of God that he hateth iniquitie. Psal. 5. 5.

Obiection.

*If loue bee properlie attributed to God; then is hatred impropertie attributed to him: for hatred is contrarie to loue, and besides that, hatred is an euill passion of the minde: and therefore it cannot be properly attributed to God?*

A. For the vnderstanding of this question, we must note, that hatred which is attributed to God, may be considered two waies.

1. As it is such as is in vs, and so it is indeede verie improperly attributed to GOD. For in vs it is a passion, and a griefe of the mind, but in God is no passion.

2. It is to bee considered, as the scriptures doe teach it to be in God: and in that sense in which they



## Three things vnderstood by Gods hatred.

they doo attribute it to him, and if we take hatred in that sence, then it is properly attributed to God.

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## Three things vnderstood by Gods hatred.

**Q.** Declare then in what sence or signification the Scriptures doo speake of hatred as it is attributed to God?

**A.** In the Scriptures the hatred of God hath 3. significations.

1 It signifieth his deniall of good will, and mercie, to eternall saluation: *I haue hated Esau*, that is, I haue reiected him, and haue not vouchsafed him that fauor & grace, which I haue shewed vpon Iacob.

Rom. 9. 13

And we also are said to hate those things which we neglect, and vpon which we wil bestow no benefite, nor credite: but do put them besides other things: and therefore it is saide, *If any man come to me, and hate not his father, and mother, & wife, and children, &c.* he cannot be my disciple: that is, he that doeth not put all these things behinde mee, and neglect them for mee: so that the loue that he beareth to them, must seeme to be hatred in comparison of that loue, which he must shew to me. And in this sence it is properly attributed to God.

**Q.** What is the second thing that is vnderstood by the hatred of God?

**A.** Secondly, it signifieth the decree of Gods wil, to punish sinne, and the iust punishment it selfe, which he hath decreed: as in *Psal. 5. 6.* and in *Iob.*

## Three things ynderstood by Gods hatred.

6

30.21. *Thou turnest thy selfe cruelly against mee, and art enemy unto me with the strength of thy hand*, that is, thou doost so fore chastice me, as if thou didst hate me.

And in this sence also it is properly attributed to God, for it is proper to God, to take punishment of sinners, and it is a parte of his iustice.

*Q. What is the third signification of this word?*

*A.* Thirdlye, it is put for Gods displeasure, for those things which we hate, do displease vs: and in this sence also it is properly attributed to God, for it is the propertie of a most iust iudge to disallowe and to detest euill, aswell as to allow and like that which is good.

And this may be confirmed by two reasons.

1 It is the propertie of him that loueth, to hate & detest that which is contrarie to himselfe, and to that which he loueth: for loue cannot be without his contrarie of hatred, and therefore as the loue of good things doth properly agree to God: so doth also the hatred of euill things, as they are *Psa. 139. 21. 22.* euill.

2 It is manifest by David, that it is no lesse vertue to hate the euill, then it is to loue the good. And this hatred of sinne (as it is a vertue and a perfect hatred) cannot be in vs but by the grace of God: For euery good gift is from aboute, *1a. 1. 17* &c. And there can be no good thing in vs: but it is first in God after a more perfect manner then it is in vs.

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Whom God doth hate, and whom  
not.

*Q. Now shew vs against whome or what this hatred*  
K of

## Whom God doth hate and whom not.

*of God is bent, and against whom it is not?*

A. God is said in the Scriptures to haue hated three things.

- 1 The reprobate before they were created.
- 2 The same reprobate when they are become wicked and vngodly.
- 3 Wickednes it selfe.

*Q. How is it meant that God should hate the reprobate before they were created?*

A. He is said to hate them (euen before the worlde was) not simplye, but in comparisn of the elect, for as he is saide to haue loued th'elect because he would their euerlasting happines: so he is saide to haue hated the reprobate, because he would not vouchsafe them the same happines, but did reiect them to eternall woe; and that in his iust iudgement, although hidden from vs.

*Q. How is God saide to hate them, when they are created and become wicked men?*

A. Two waies.

First, so farre foorth as he detesteth them for their iniquitie and hatred against God; for he hateth not their nature which he made himself, but the sinne which cleaueth and dwelleth in their nature: so God doth hate and abhorre the wicked themselues, not as they are men, but as they are wicked and rebellious, for euery one both in soule and bodie is good, as hee is created of God.

Secondly, God is said to hate the wicked men, when he doth punish their impietie and hatred against his Maiestie, with many plagues both spirituall and corporall, both temporal and eternall. Therefore the Psalmist after he had saide:

Thom

Whom God doth hate and whom not.

6

Thou hatest all them that worke iniquitie; presentlie he addeth in the next verse: Thou shalt destroy them that speake lyes, the Lord will abhorre the bloody and deceitfull man: to shewe that for God to inflict punishment vpon the reprobate and vngodlye, is to hate them: and to hate them, is to destroy them.

*Psa. 5. 1. 6.*

*Q. How may it appeare that God hateth iniquities?*

*A.* That is most cleer, for he doth destroye it in the reprobate by eternall condemnation, and he doth take it from the elect by iustification, yea he doth so hate sinne, that to take it away from his elect and chosen Children, he hath laide it vpon his owne Sonne Iesus Christ, and hath condemned it in his flesh, as *Esay* saith: whereby God hath shewed not only vnspeakeable loue towards his elect, but also a most holy and perfect hatred against sinne.

*Esay. 53. 5. 4.*

*Q. Doth God neuer hate and detest his elect and chosen?*

*A.* Indeed he is often angry with them as a louing Father, and doth oftentimes seuerelye chastice them, but he neuer hateth them.

*Q. How proue you that he neuer hateth them?*

*A.* I proue it by good reason, for his loue towards them is perpetuall and constant: therefore it cannot be that he should hate them at any time.

Againe, he doth neuer deny them his mercye, but doth shew mercie vnto them, after they haue sinned; for he doth endue them with faith and repentance, and so doth pardon their sinnes: therefore he doth not hate them.

*Q. If he doth not hate them, why doth he so seuerelye*

*K 2*

*afflict*

## The vses of Gods hatred.

*afflict them.*

ro.3.17.

eb.12.6.

Cor.11.32.

A. Hee doth that of his loue which he beareth towards them, for the Scripture saith, whom he loueth he correcteth, and therefore he correcteth them because he loueth them, that they might not be dāned with the wicked world. See 2.Sam. 7.14.15. and *Psal.* 89.30.31.32.33.34.

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## The vses of Gods hatred.

*Q. What is the vse of all this doctrine?*

*Psa.* 139.21.22.

A. First wee learne hereby that it is a great vertue, and acceptable to God to hate wickednes, and wicked men themselues: not as they are men, but as they are wicked and vngodly, as David did. And we are no lesse bound to hate the enemies of God (as they are his enemies) then to loue God and those that loue him: and if we doe so, then we must also flye their companye, and haue no frendship or fellowship with them.

Secondly, we are taught hereby, that we must distinguish between mens persons and their sins, and not to hate the persons of men, because they are the good creatures of God, but their sinnes we must hate euery day more and more. And

this we are taught by the Apostles precept, in 2. *Thef.* 3.

6.14.15.

Certaine

Certain questions and answeres, declaring the right vse of the Law.  
Question.

**H**aving already spoken of the ceremoniall and iudiciall partes of Gods law. It remaineth now that we consider of the morall part of Gods law, viz the ten Commandements.

But before we come to the true sence and meaning of euerie commandement: I would haue you to shewe mee why the law of God, that is, the ten commandements must be rightly understood of vs?

**A.** It is necessarie that we should vnderstand euerie point of the law of God, that so we may know Christ Iesus to be a Sauour indeed vnto vs, and, that so wee maye perceiue the length, bredth, and depth of his mercies, and, that so wee may be brought to embrace them accordingly.

**Q.** And cannot that be without the speciall knowledge of the law?

**A.** No; for the greatnes of our sin, and corruption discouereth the riches of his mercy & fauour towards vs.

**Q.** And shall wee see how great our sin and corruption is, by opening the meaning of euerie commandement?

**A.** Yea: & then we shall also see that our affection is an vtter enemy to the obedience required in the same.

**Q.** And what shall we be the better?

**A.** We may (if God giue grace) be the better for it, two waies.

1 When we see so much rebellion and iniquitie as it were bleeding in euery part of vs, euen to death; it will make vs with speede seeke to Iesus Christ the onely Phisition of our soules.

2 When

## Of the right vse of the lawe.

2. When we shall see & consider how many, and how dangerous wounds he doth cure in vs, we wil neuer forget, nor smally account his death, but alwaies worthely magnifie the greatnesse of his grace and mercie towards vs,

*Q. Why, we all knowe that wee are sicke and diseased of sinne, is not that sufficient to make vs seeke to Christ?*

*A. No: it is not inough to know that we are diseased, and not well, but we must know a number of diseases to be growing vpon vs; euery one of which doeth threaten present death, before wee can be so carefull as wee ought, in seeking to Christ.*

*Q. Then belike it is not inough to say wee are all sinners.*

*A. No: but we must know how many parts be infected, and how dangerous the infection is.*

*Q. What meane you by that?*

*A. I meane that sinne must be vncaused, and vn-foulded in vs, and all the branches of sinne must be laid open to our consciences, by opening the lawe.*

*Q. Dosh the law only shew the greatnes of our sinne?*

*A. No: but it wil shew vs also the eternal wrath of God, flaming out against vs: and euen hel it selfe, readie to receaue vs for our transgression; so dangerous is our infection, and so necessarie is the vnderstanding of the law.*

*Q. What? is it not inough to see the greatnes of our finnes?*

*A. No: but we must also see the infinite punishment of our finnes.*

*Q. Why, this is inough to driue men to despaire, Is it not?*

*A. Not*

A. Not the sight of our sinnes, but the want of faith in the merits of Christs death, breedeth despaire.

*Q. Whether must the law be taught alone, or no?*

A. Not the lawe onelie, for then wee shalbe left comfortlesse: nor the Gospell only, for then we will waxe too presumptuous: but both must goe together, the one to humble vs, and cast vs downe; and the other to comfort vs, and to rayse vs vp againe by Iesus Christ: for whosoeuer will goe to heauen, must goe by hell.

*Q. Can we not be truly humbled without the knowledge of the lawe, and of our sinnes by the law?*

A. No, for it is with vs as it is with some notable malefactor.

*Q. How is that?*

A. For example: A theefe being charged with his theft, at the first he will stande to iustifie himselfe, and will aske no fauour of any; but when euidence and iust prooffe come in against him, and he seeth by the law nothing but death: then will he humble himselfe, crie for mercie, and sue for a pardon.

*Q. And is it so with vs by nature?*

A. By nature euery one is geuen to flatter himselfe, and to qualifie his owne faults, and to haue a confidence in his owne works: but when we see our owne miserable estate by the lawe, wee will then geue ouer our holde, and betake our selues wholie to the mercie of God, in Christ Iesus.

*Q. It should seem by your speech, that we are not humbled by nature?*

A. No: For by nature we all like well of our selues,



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and ( which God doth most abhorre ) wee waxe proude of those good things, which God worketh in vs, and by vs.

*Q. How prooue you this that you say?*

*Cor. 12. 7.*

A. That it is true it appeareth: first, by the confession of the Apostle Paul himselfe.

Secondly, by the Romishe Church, which fighteth so stoutly in defence of mans merites.

*Q. And what conclude you by these two examples?*

A. I conclude, that this doctrine of humbling, and submitting our selues vnto God, will not to easilie enter into flesh and blood, and therefore we must haue the law of God opened, to humble vs: and to to driue vs vnto Christ Iesus. (*Christ?*)

*Q. Is there any vse of the law after we be drinen vnto*

A. Yea, for when we see what an infinite number of sinnes he hath cured in vs, from what infinite torments hee hath freed vs, and vnto what infinite happines hee hath brought vs by his death and passion: we wil then labor to shew our selues thankfull for so great benefites.

*Question. How must we shewe our selues thankfull for his death?*

Answer. We must decree to walke in duetifull obedience to his will: and the law will stande vs in good steade to quicken vs thereunto.

*Q. How can that be?*

A. When by the law of God wee see the number of things that are to be done of vs, and how backward we are in doing of them, it will make vs to be more painefull and carefull in the same.

*Q. Is there any more vse of the law after we be come to Christ?*

A. Yea, the knowledge and meditation of the law of  
of

of God, wil help vs forward to true Christianitie.

*Q. Shew me how.*

A. It will teach vs, not onely what to doe, but how to doe it, in al our dealings between God & our neighbour.

*Q. Why is it not enough to meane well in seruing God, or to serue God by our good intents, & good meanings?*

A. No: but we must be carefull to approoue our doinges by the lawes and statutes appointed for the same.

*Q. How prooue you this that you say?*

A. It is prooued two waies.

1. By plaine testimonies of Scripture.

2. By Gods iudgement shewed vpon some that presumed to serue God otherwise then they were commanded by his worde.

*Q. By what testimonies can you prooue it?*

A. By two. One is of God himselfe, in *Esa* I. 11.

12. The other is of Christ, the sonne of God himselfe, in *Mat.* 15. 9.

*Q. What doth God say in *Esa*?*

A. What haue I to doe with the multitude of your sacrifices, who required these thinges at your hands?

*Q. How doeth this prooue that God will not be serued with our good intents, and good meanings, except they be directed by his lawes and commandments.*

A. Very well; For if God could not abide the sacrifices and offerings of the Iewes, which he himselfe commanded (though they were neuer so deuout in their seruice) because their liues were wicked: much lesse will God abide that seruice which he himselfe neuer comanded, although we mean neuer so wel in it.

*Q. What*

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*Q. What saith our Saviour Christ to the matter?*

*A. He saith, In vaine they worship me, teaching for doctrines, mens preceptes.*

*Q. How doth this proue is?*

*A. Verie well. For if mens preceptes were a vaine seruice of God, when they agreed not with Gods preceptes: then much more are mens intents and meanings in vaine, from whence such preceptes did arise.*

*Q. What are these two iudgements which you spake of before?*

*A. The one was fire from heauen vpon Nadab, and Abihu, for offering other fire then God had appointed, Leuit. 10. 1. 2.*

*The other was present death vpon Vzzah, for holding vp the Ark from falling, which was more then God commanded him. 2. Sam. 6. 6. 7.*

*Q. Why was the law giuen in such maiestie, & with such fearefull signes, as was read of in Exod. 19. 16. 18. 19.*

*A. For two causes: First, because wee are giuen to make but small reckoning thereof, and lightly to regard the authoritie therof. Secondly, to shew that the neglect of the word, is the contempt of Gods maiestie and honour.*

*Q. But the Gospell came not with such maiestie, did it?*

*A. Yes, although not after the same maner, for first it was preached by the Lorde Iesus himselfe, then it was afterward confirmed by signes, wonders and miracles.*

*Q. Why was this?*

*A. To shew that to neglect the gouernment of the word: is to treade vnder feete the maiestie of the Lord. Hebr. 2. 1. 2. 3.*

*Q. Why*

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*Q. Why doth Moses say that God spake? It should seeme that God had a mowth and was like a man?*

*A.* God is said to speake 5. waies in the scriptures.

1 By secret inspiration to the hearts of his people, Psal. 85. 8.

2 By his workes. Psal. 19. 1.

3 When hee will haue any thing done, hee is said to speake. Gen. 1. 3.

4 When he vseth the ministrie of Angels and men, he is said to speake. Hebr. 1. 1.

5 He is said to speake when he vttered a voice or caused a sounde, which the people might vnderstand.

*Q. And could he do that without a mowth?*

*A.* Yea, for although man could not, nor cannot, yet God can, who made al things of nothing, to whom nothing is impossible.

*Q. Why is the law called Gods law?*

*A.* Because God was the author and giuer of it.

*Q. Why is it called Moses law. Mal. 4. 4.*

*A.* Because Moses was the minister and publisher of it.

*Q. Why is it called the Iewes law, in Ioh. 8.*

*A.* Because it was first ordeined for the Iewes.

*Q. Why doth God begin with these words, I am the Lord thy God?*

*A.* To assure vs of all mercie and happines from himselfe alone, both in this life, and in the life to come.

*Q. Then if we haue any blessings either temporall or spirituall, is it because the Lord is our God?*

*A.* Yea.

*Q. How proue you that.*

*A.* In Psal. 144. 15. Hebr. 8. 10, 12. Ezech. 36. 26.

*Q. Why*